

JOURNAL

OF THE

EIGHTY-SIXTH ANNUAL CONVENTION

OF THE

Protestant Episcopal Church

IN THE

DIOCESE OF SOUTH CAROLINA,

HELD IN

TRINITY CHURCH, COLUMBIA,

ON THE

10th, 11th, 12th, and 13th of May, A.D. 1876.

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DIOCESAN OFFICERS, COMMITTEES, ETC.

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REV. WM. H. HANCKEL, Assistant Secretary.

Treasurer.

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Registrar.

REV. JOHN JOHNSON, Charleston.

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EVAN EDWARDS, Charleston.

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REV. A. T. PORTER,	MR. J. B. KERSHAW.

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REV. J. D. MCCOLLOUGH,	MR. JAS. M. DAVIS,
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	MR. CHARLES SINKLER,
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REV. J. D. MCCOLLOUGH,	MR. J. B. PALMER.

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REV. C. C. PINCKNEY,	<i>In Hebrew,</i> REV. E. E. BELLINGER.
REV. J. H. ELLIOTT, D.D.,	<i>In Greek,</i> REV. E. R. MILES.
REV. A. T. PORTER.	

Trustees of Mrs. Clarkson's Legacy to Zion Church.

T. BOSTON CLARKSON,	T. BOSTON CLARKSON, JR.,
	WILLIAM CLARKSON,

STANDING COMMITTEES OF THE CONVENTION.

On Admission of New Parishes.

REV. P. J. SHAND, D.D., MR. JAMES M. DAVIS,
 MR. WM. H. PARKER.

On the Constitution and Canons.

REV. C. C. PINCKNEY, REV. J. H. ELLIOTT, D.D.,
 REV. J. D. MCCOLLOUGH, MR. EDWARD McCRADY,
 MR. R. W. SHAND.

On the State of the Church.

REV. R. P. JOHNSON, MR. N. B. MAZYCK,
 REV. T. F. GADSDEN, MR. J. R. SPARKMAN, M D.,
 REV. W. H. HANCKEL, MR. THOS. M. HANCKEL.

On Unfinished Business.

REV. E. E. BELLINGER, MR. J. R. SPARKMAN, M D.,
 MR. A. C. KAUFMAN,

On Finance.

MR. JOHN HANCKEL, MR. J. B. PALMER,
 MR. JAMES M. WILSON.

Preacher before the next Convention,

REV. P. D. HAY,
 REV. E. R. MILES, Alternate.

LIST OF THE CLERGY
OF THE
DIOCESE OF SOUTH CAROLINA.

Furnished by the Bishop, May 10, 1876.

Rt. Rev. W. B. W. HOWE, D. D., *Bishop.*

PRIESTS.

- *Rev. Benj. B. Babbitt, *Professor in University of South Carolina, and Minister of St. Luke's Church, Columbia.*
- *Rev. Edmund E. Bellinger, *Rector of St. Jude's Church, Walterboro', of Prince William's Parish, of Holy Trinity, Grahamville, and Missionary.*
- *Rev. William H. Campbell, *Rector of St. Luke's Church, Charleston.*
- *Rev. John H. Cornish, *Missionary to Barnwell, and to Toogoodoo, and places near Aiken.*
- *Rev. J. Grimke Drayton, *Missionary in St. Andrew's Parish, and officiating in St. James, Goose Creek.*
- †Rev. William P. DuBose, D. D., *Professor and Chaplain in the University of the South.*
- *Rev. James H. Elliott, D. D., *Rector of St. Paul's, Radcliffeboro'.*
- *Rev. E. C. Edgerton, *Rector of St. Thaddæus, Aiken.*
- *Rev. N. B. Fuller, *Rector of the Church of the Advent, Spartanburg.*
- *Rev. Thomas F. Gadsden, *Rector of Christ Church Parish, and Missionary to St. James' Santee.*
- *Rev. A. Glennie, *Rector of Prince George, Winyah,*

- *Rev. J. M. Green, *Rector of Christ Church, Charleston, and City Missionary.*
- †Rev. Henry T. Gregory, *Rector of St. Paul's, Pendleton, and of Grace Church, Anderson, and Missionary.*
- *Rev. LeGrand F. Guerry, *Rector of St. Paul's, Summerville.*
- *Rev. Wm. H. Hanckel, *Rector of St. Stephen's Free Church, Charleston.*
- *Rev. P. D. Hay, *Rector of St. John's, Berkeley.*
- †Rev. H. M. Jackson, *Rector of Christ Church, Greenville.*
- *Rev. John Johnson, *Rector of St. Philip's Church, Charleston.*
- *Rev. R. P. Johnson, *Rector of the Church of the Good Shepherd, Yorkville, and of the Church of Our Saviour, Rock Hill.*
- †Rev. Clement F. Jones, D. D., *residing near Glenn Springs.*
- *Rev. Henry T. Lee, *Rector of Trinity Church, Society Hill, and of St. John's, Florence.*
- *Rev. Edw. C. Logan, *Rector of St. Thomas and St. Denis.*
- *Rev. Thomas N. Lucas, *Rector of Claremont, Stateburg.*
- *Rev. A. W. Marshall, D. D., *Minister of St. John's Chapel, Hampstead.*
- *Rev. John D. McCollough, *Rector of the Church of the Nativity, Union, Calvary Church, Glenn Springs, and Missionary.*
- *Rev. Edward R. Miles, *Rector of Grace Church, Camden.*
- *Rev. A. Moore, *residing at Mar's Bluff.*
- *Rev. John W. Motte, *Rector of St. David's, Cheraw.*
- *Rev. Josiah Obear, *residing in Winnsboro', and officiating under appointment of the Bishop.*
- *Rev. C. C. Pinckney, *Rector of Grace Church, Charleston.*
- *Rev. A. T. Porter, *Rector of the Church of the Holy Communion, Charleston.*
- †Rev. Wm. T. Potter, *residing in Greenville.*
- *Rev. W. O. Prentiss, *officiating in the Church of the Messiah, N. Santee, and the Church of the Ascension, Combahee, and Missionary.*
- *Rev. B. B. Sams, *Missionary at Bamberg.*
- *Rev. J. B. Seabrook, *Rector of St. Mark's Church, Charleston.*
- *Rev. P. J. Shand, D. D., *Rector of Trinity Church, Columbia.*

- *Rev. G. W. Stickney, *Rector of St. John's, John's Island, and of the Church on Edisto Island.*
 *Rev. J. H. Stringfellow, *Assistant Minister of Trinity Church, Columbia.*
 *Rev. J. H. Tillinghast, *Rector of Zion Church, and of St. John's Church, Richland.*
 *Rev. R. S. Trapier, *Rector of St. Michael's Church, Charleston.*
 *Rev. Edward T. Walker, *Rector of Trinity Church, Edgefield.*
 *Rev. Jos. R. Walker, D. D., *Rector of St. Helena, Beaufort.*
 *Rev. J. V. Welsh, *Rector of Calvary Church, Charleston.*

DEACONS.

- †Rev. William H. Barnwell, *officiating in All Saints' Parish, Waccamaw.*
 †Rev. John Kershaw, *officiating in Trinity Church, Abbeville.*
 †Rev. J. B. Perry, *Assistant Minister of Church of the Holy Communion, Charleston.*

*Entitled to all the privileges of the Convention.....39

†Not entitled to votes..... 8

CLERGY CANONICALLY CONNECTED WITH THE DIOCESE.

Bishop	1
Priests	43
Deacons	3

Total 47

Clergy present at the Convention.	32
Clergy not present	15

Total 47

LIST OF PARISHES AND CHURCHES
IN UNION WITH THE CONVENTION,
AND OF
DEPUTIES TO THE CONVENTION
OF 1876.

ST. PHILIP'S CHURCH, CHARLESTON.	† <i>Edward McCrady.</i> <i>Henry D. Lesesne.</i> † <i>J. F. Pringle Smith.</i> † <i>John S. Fairly.</i>
ST. JAMES', SANTEE.	A. H. Seabrook. E. Mazyck. T. Pinckney, M. D. W. Lucas.
CHRIST CHURCH PARISH.	J. E. Dawson. E. O. Hall. *T. A. Broughton. G. F. Kinloch.
ST. JAMES', GOOSE CREEK.	
ST. JOHN'S, BERKELEY.	W. I. Ball. F. M. Heyward. P. Gourdin. W. E. Haskell.
ST. THOMAS AND ST. DENIS.	John L. Nowell. *W. L. Venning. J. C. Ball.

S. HELENA, BEAUFORT.

A. S. Gibbs, M. D.
H. M. Stuart, M. D.
T. O. Barnwell.
B. S. Sams.

PRINCE GEORGE, WINYAH.

†*R. I. Middleton.*
B. H. Wilson.

ST. JOHN'S, JOHN'S ISLAND.

†*R. J. LaRoche.*
W. S. Stevens.
†*R. B. Hanahan.*
J. Lewis Gervais.

PRINCE FREDERICK'S, PEE DEE.

*James R. Sparkman, M.D.
Ben. Allston.
John Julius Pringle.
C. P. Allston.

PRINCE WILLIAM'S PARISH.

Jno. H. Screven.
Jno. W. Gregorie.

ST. MICHAEL'S CH., CHARLESTON.

*James M. Wilson.
Cleland K. Huger.
*W. St. Julien Jervey.
†G. Herbert Sass.

ST. MARK'S, CLARENDON.

†*John L. Manning.*
Edward D. Brailsford.
Brown Manning.
Henry B. Richardson.

ALL SAINTS, WACCAMAW.

Arthur B. Flagg, M. D.
L. C. Hasell, M. D.
Charles P. Alston.
W. St. J. Mazyck.

ST. LUKE'S PARISH.

T. S. Heyward,
J. H. Mellichamp.
Wm. G. Allen.
B. E. Guerard.

ST. MATTHEW'S PARISH.

†*A. D. Goodwyn.*
W. E. Hayne.

ST. DAVID'S, CHERAW.

E. J. Waddill.
C. Kollock, M. D.
S. G. Godfrey.
W. Allen Benton.

CHURCH ON EDISTO ISLAND.	Constantine Bailey. *John M. Jenkins. Joseph Edings.
CLAREMONT, STATEBURG.	† <i>M. Reynolds, M. D.</i> ‡ <i>N. Frierson.</i> <i>S. Sumter.</i> † <i>W. W. Anderson, M. D.</i>
ST. PAUL'S, RADCLIFFEBORO'.	†C. R. Brewster. †Jos. D. Aiken. †Thos. M. Hanckel. Thos. Y. Simons.
TRINITY CHURCH, COLUMBIA.	*J. B. Palmer. *Geo. S. Trezevant, M. D. *John S. Preston. *A. C. Haskell.
ST. PAUL'S, PENDLETON.	J. F. Green. C. J. Hascalle. *W. H. D. Gaillard. C. Stevens.
CHRIST CHURCH, GREENVILLE.	P. Mazyck. †F. A. Walter. †H. C. Markley. †Geo. Trescott, M. D.
GRACE CHURCH, CAMDEN.	†‡ <i>B. Kershaw.</i> ‡ <i>A. Young.</i> † <i>A. D. Kennedy.</i> †‡ <i>M. Davis.</i>
TRINITY CHURCH, SOCIETY HILL.	John Witherspoon. Wm. H. Evans. Edwd. E. Evans. W. R. Godfrey.
CHRIST CHURCH, WILTON.	
HOLY TRINITY, GRAHAMVILLE.	*William F. Colcock. Joseph Dewees. Benj. W. Seabrook. Charles E. Bell.

TRINITY CHURCH, EDGEFIELD.

ST. JOHN'S, FAIRFIELD.

*R. S. Desportes.

*A. McKensie.

T. R. Robertson.

TRINITY CHURCH, ABBEVILLE.

A. Burt.

*Wm. H. Parker.

B. W. Barnwell.

†Hugh Wilson.

CHURCH OF THE MESSIAH, NORTH
SANTÉE.

F. L. Frost.

S. E. Barnwell.

A. G. Trenholm.

P. P. Palmer.

CHURCH OF ST. THADDÆUS, AIKEN.

Wellington Stevenson.

†*P. G. Rockwell.*

ZION CHURCH, RICHLAND.

*T. B. Clarkson.

†W. W. Keith, M. D.

*Alexr. G. Clarkson.

*Richd. Singleton.

GRACE CHURCH, CHARLESTON.

W. D. Porter.

†S. B. Pickens.

*C. G. Memminger.

E. M. Grimke.

ST. LUKE'S CHURCH, NEWBERRY.

*N. B. Mazyck.

R. H. Clarkson.

CHURCH OF THE ADVENT, SPARTAN-
BURG.

J. M. Elford.

H. S. Ball.

J. C. Winsmith.

T. G. Massie.

CHURCH OF THE HOLY COMMUNION,
CANNONSBORO'.

*F. A. Mitchell.

*John Hanckel.

*Evan Edwards.

*J. F. Walker.

CALVARY CHURCH, GLENN SPRINGS.

R. A. Cates.

Wm. Smith, M. D.

T. B. Clarkson, Jr.

J. Zimmerman Cates.

GRACE CHURCH, ANDERSON.

(E. M. Rucker, appointed,
and present.)

CHRIST CHURCH, CHARLESTON.

*A. C. Kaufman.
Julian Mitchell.
*Wm. E. Milligan.
*W. P. DeSaussure.

ST. JUDE'S CHURCH, WALTERBORO'.

W. C. P. Bellinger.
Charles Witsell, M. D.
†*W. F. Bellinger.*
†*Wm. F. Fishburne.*

CHRIST CHURCH, MARS' BLUFF.

CHURCH OF THE GOOD SHEPHERD,
YORKVILLE.

W. B. Wilson.
W. B. Metts.
Jno. C. Kuykendall.

CHURCH OF THE ASCENSION, COM-
BAHEE.

W. Dalton Warren.
R. Lowndes, Jr.
N. Heyward.
H. E. Bissell, M. D.

CHURCH OF THE HOLY COMFORTER,
SUMTER.

S. L. France.
†*E. M. Seabrook.*
F. N. Frierson.
Guignard Richardson.

ST. JOHN'S CHURCH, RICHLAND.

James P. Adams.
William Weston.

*A. Shoolbred.
Edwd. Mc. Clarkson.

CHURCH OF THE NATIVITY, UNION.

R. W. Shand.
Wm. Munro.
A. R. Stokes.
†J. W. McLure.

CHURCH OF THE EPIPHANY, UPPER,
ST. JOHN'S.

John G. Gaillard.
John Stoney Porcher.
Charles Sinkler.
James Gaillard.

ST. PAUL'S CHURCH, SUMMERVILLE.

P. F. Smith.
*W. B. W. Howe, Jr.
Jennings W. Perry.
Charles Boyle.

ST. STEPHEN'S CHURCH, CHARLESTON.	James Simons, Jr. W. L. Daggett. *W. J. Miller. Alfred Hanckel.
ST. JOHN'S CHURCH, FLORENCE.	*T. S. Gaillard. S. A. Robertson. E. H. Mellichamp. C. E. Jarrot.
CHURCH OF OUR SAVIOUR, ROCK HILL.	*J. R. London. T. C. Robertson. *Wm. Dillingham. Allen Jones.
ST. STEPHEN'S CHURCH, ST. STE- PHEN'S PARISH.	W. Mazyck Porcher. Philip G. Palmer. S. Y. Walter. S. Warren Palmer.

Number of Deputies in the Convention,	61
Present first day (marked *),	33
Present other days (marked †),	28
	—
	61

N. B.—Names of Deputies in *italics*, are those reported by the Committee, and added to the Roll prepared by the Secretary.

JOURNAL OF THE CONVENTION.

TRINITY CHURCH,
COLUMBIA, May 10th, A. D., 1876. }

The Eighty-Sixth Annual Convention of the Diocese of South Carolina assembled here, at 10 o'clock, A. M.

Morning Prayer, with the Litany, was said by Rev. John Johnson, and Rev. J. H. Cornish; the Ante-Communion by the Bishop, Rev. J. H. Cornish reading the Epistle; and the sermon preached by Rev. W. O. Prentiss, from 1st Corinthians, ii, 2. The Rector, Rev. P. J. Shand, D. D., proceeded with the Communion office, the Bishop pronouncing the Absolution, and continuing the Celebration. The Elements were distributed to the Clergy by the Bishop, and to the Laity by Rev. Dr. Shand, and Rev. Mr. Cornish, the cup being given by the Deacons—Messrs. Kershaw and Perry.

The Convention was called to order by the Bishop, and the names of the Clergy called from the list furnished by the Bishop, the following answering, viz :

Rt. Rev. W. B. W. Howe, D. D.

Rev. B. B. Babbitt.	Rev. E. C. Logan.
Rev. E. E. Bellinger.	Rev. J. D. McCollough.
Rev. W. H. Campbell.	Rev. E. R. Miles.
Rev. J. H. Cornish.	Rev. C. C. Pinckney.
Rev. E. C. Edgerton.	Rev. A. T. Porter.
Rev. J. H. Elliott, D. D.	Rev. W. O. Prentiss.
Rev. T. F. Gadsden.	Rev. P. J. Shand, D. D.
Rev. W. H. Hanckel.	Rev. G. W. Stickney.
Rev. P. D. Hay.	Rev. J. H. Stringfellow.
Rev. John Johnson.	Rev. J. H. Tillinghast.
Rev. R. P. Johnson.	Rev. R. S. Trapier.
Rev. W. H. Barnwell.	Rev. John Kershaw.

Rev. J. B. Perry.

The roll of Parishes and Deputies was then called, and twenty-eight Deputies, from twenty Parishes, answered.

A quorum of both Orders being present, the Convention was declared duly organized. Certificates were also laid up-on the Secretary's table from twelve additional Parishes.

[See roll of Parishes and Deputies, p. 11.]

The list of Clergy was then referred to a Committee consisting of the Rev. Messrs. Porter, Edgerton and Miles; and the roll of Parishes and Deputies, together with certificates, and lists of delinquent Parishes furnished by the Secretary and Treasurer, to a Committee consisting of Messrs. Colcock, Parker, and Manning.

On motion, the reading of the Rules of Order was dispensed with.

On motion, the ballot for Secretary was dispensed with, and Rev. J. D. McCollough nominated and elected, *viva voce*. He re-appointed Rev. Wm. A. Hanckel, Assistant Secretary.

The ballot for Treasurer was also dispensed with, and Mr. F. A. Mitchell nominated and elected, *viva voce*.

The Committee on the List of the Clergy reported, recommending concurrence with the list as made by the Bishop.

The President appointed the Standing Committees, as follows:

1st. *On Admission of New Parishes*—Rev. P. J. Shand, D. D., Mr. Jas. M. Davis, Mr. Wm. H. Parker.

2d. *On the Constitution and Canons*.—Rev. C. C. Pinckney, Rev. J. H. Elliott, D. D., Rev. J. D. McCollough, Mr. Edward McCrady, Mr. R. W. Shand.

3rd. *On the State of the Church*—Rev. R. P. Johnson, Rev. T. F. Gadsden, Rev. W. H. Hanckel, Mr. N. B. Mazyck, Mr. J. R. Sparkman, M. D., Mr. T. M. Hanckel.

4th. *On Unfinished Business*.—Rev. E. E. Bellinger, Mr. A. C. Kaufman, Mr. J. R. Sparkman, A. D.

5th. *On Finance*.—Mr. John Hanckel, Mr. J. B. Palmer, Mr. Jas. M. Wilson.

He also appointed Preachers for the next Annual Convention, viz: Rev. P. D. Hay; and Rev. E. R. Miles, *alternate*.

The Secretary announced that a certificate from a "Dor-mant Parish"—The Church of the Advent, Marion—had been laid on the table, and gone into the hands of the Committee

on certificates of Deputies. Whereupon it was, on motion, transferred from that Committee to the Committee on Admission of New Parishes.

The Standing Committee presented their Annual Communication. [See Appendix II.]

The Annual Reports of the Treasurer of the Bishop's Permanent Fund and of the Treasurer of the Convention were presented and read, and referred to the Committee on Finance.

On motion, after prayer by the Bishop, the Convention adjourned, to meet to-morrow morning, at 10 o'clock.

JNO. D. MCCOLLOUGH, *Secretary*.

SECOND DAY.

THURSDAY, May 11th, A. D. 1876.

The Convention met pursuant to adjournment.

Morning Prayer was said by the Rev R. P. Johnson and Rev. H. T. Gregory, and the Anniversary Sermon of the Society for the Advancement of Christianity in South Carolina preached by Rev. Thos. F. Gadsden.

The Convention was called to order by the Bishop, and the Minutes of yesterday read and approved.

The names of members absent yesterday were called, and of the Clergy the following answered, viz: Revs. J. G. Drayton, J. M. Green, H. T. Gregory, H. M. Jackson, J. Obear, E. T. Walker; and of the Laity, Messrs. G. Herbert Sass, C. R. Brewster, J. D. Aiken, F. A. Walter, H. C. Markley, George Trescott, M. D., Hugh Wilson, W. W. Keith, M. D., S. B. Pickens, J. W. McLure, and Wm. Dillingham.

The Committee on Certificates of Deputies presented their Report, as follows:

The Committee appointed to verify the List of Lay Deputies to the Convention respectfully report, that they have performed that duty, and find the following Parishes are entitled to all the privileges of the Convention, in addition to the Roll of the Secretary, omitting St. Luke's, Charleston, and Grace Church, Anderson, and the following Deputies are entitled to seats: St. Philip's, Charleston: Edward McCrady, Henry D. Lesesne, J. J. Pringle Smith, John S. Fairly. Prince George, Winyah: R. I

Middleton, B. H. Wilson. St. John's, John's Island : R. J. LaRoche, W. S. Stevens, R. B. Hanahan, J. Lewis Gervais. St. Mark's, Clarendon : John L. Manning, Edward D. Brailsford, Brown Manning, Henry B. Richardson. St. Luke's Parish : T. S. Heyward, J. H. Mellichamp, Wm. G. Allen, B. E. Guerard. Claremont, Stateburg : Dr. M. Reynolds, J. N. Frierson, S. Sumter, Dr. W. W. Anderson. Grace Church, Camden : J. B. Kershaw, J. A. Young, A. D. Kennedy, J. M. Davis. St. Jude's Church, Walterboro' : W. C. P. Bellinger, Dr. Charles Witzell, W. F. Bellinger, W. J. Fishburne. Church of the Holy Comforter, Sumter : S. L. France, E. M. Seabrook, J. N. Frierson, Guignard Richardson. St. Matthew's Parish : A. D. Goodwyn, W. C. Hayne. St. Thaddæus, Aiken : Wellington Stevenson, Dr. P. G. Rockwell.

A protest was entered as to the elections of Delegates from St. John's, John's Island, and Edisto Island Church, on Easter Monday, when another day had been appointed by the Rector. The Committee are of opinion the elections were properly held. We are, however, of opinion that Mr. R. J. LaRoche, who was elected to represent both St. John's, John's Island, and Edisto Church, is only entitled to take a seat as a Deputy from St. John's, John's Island, which he elects to represent.

The following Churches are not entitled to representation : St. Andrew's Parish ; St. Philip's, Bradford Springs ; Church of the Holy Apostles, Barnwell ; Grace Church, Anderson ; Church of the Redeemer, Orangeburg ; St. Mark's, Chester—having failed to elect Wardens and Vestrymen for three years ; and Trinity Church, Black Oak ; St. Luke's, Charleston—which Churches are three years in arrears.

Respectfully submitted,

W. F. COLCOCK,
JOHN L. MANNING, } *Committee.*
WM. H. PARKER,

The Report was agreed to, and on calling the names of the Deputies, seventeen from ten Parishes, were found present. [See Roll of Parishes and Deputies.]

On motion of the Secretary, the Report of the Committee was reconsidered, and the case of Grace Church, Anderson, referred to the Committee on Admission of Parishes.

The Bishop communicated to the Convention the following Messages, from the Dioceses of Alabama and Georgia.

SELMA, Ala., May 10th, 1876.

To Bishop Howe :

The Diocese of Alabama sends fraternal greeting to the Diocese of South Carolina.

By order of the Convention,

RICHARD. H. COBBS, *Secretary.*

MACON, Ga., May 10th, 1876.

To the Bishop, Clergy, and Laity of the Convention of the Diocese of South Carolina.

The Church in Georgia sends fraternal greeting to the Church in South Carolina, wishing her God speed in her work. By order of the Convention.

W. P. KRAMER, *Secretary.*

Whereupon, on motion of Rev. A. T. Porter, the following messages were returned :

COLUMBIA, S. C., May 11th, 1876.

To the Bishop, Clergy, and Laity of the Church, in the Diocese of Alabama.

The Diocese of South Carolina, returns greeting to the Diocese of Alabama, praying that the Holy Spirit may knit us in bonds of truth and peace.

By order of the Convention.

JOHN D. MCCOLLOUGH, *Secretary.*

COLUMBIA, S. C., May 11th, 1876.

To the Bishop, Clergy, and Laity of the Diocese of Georgia.

The Church in South Carolina returns greeting to the Diocese of Georgia. May our work conduce to the glory of God ! By order of the Convention.

JOHN D. MCCOLLOUGH, *Secretary.*

The Bishop read his Annual Address. [See Appendix I.]

The election of the Standing Committee was ordered, and Rev. Messrs. Edgerton, Hay, and Tillinghast, appointed tellers of the vote of Clergy ; and Messrs. Haskell, Venning, and Goodwyn, of the vote of the Laity.

During the counting of the ballot, Reports of Committees were called for.

The Committee on Admission of Parishes, presented the following Report :

The Committee "on the Admission of New Parishes," to whom was referred the application of the Church of the Advent, Marion, for re-admission, beg leave to report, that from the best information they can get, the Parish was admitted into the Convention in 1868. Since then, no Deputies have been sent to the Convention, or assessments paid by the Parish. At present, they have no Vestry, or district organization.

The Committee are of opinion that it will be necessary for this Parish to apply for admission to the Convention under Article X. of the Constitution, for the Admission of New Parishes.

The Report was agreed to.

The Committee on Unfinished Business presented their Report. [See Appendix III., D.]

The Committee on Finance presented their Report, with resolutions appended. The Report was concurred in, and the resolutions adopted. [See Appendix III., B.]

The tellers of the vote for Standing Committee reported. Of the Clergy, 20 votes cast, and 11 necessary to a choice ; and that the requisite number was received by

Rev. C. C. Pinckney.	Mr. W. A. Pringle.
Rev. J. H. Elliott.	Mr. H. D. Lesesne.
Rev. J. Johnson.	Mr. C. G. Memminger.
Rev. A. T. Porter.	Mr. W. T. Wragg.

Mr. E. McCrady.

Of the Laity, 31 votes cast, 16 being necessary to a choice, and that

Rev. John Johnson.	Mr. W. A. Pringle.
Rev. C. C. Pinckney.	Mr. H. D. Lesesne.
Rev. J. H. Elliott.	Mr. C. G. Memminger.
Rev. A. T. Porter.	Mr. W. T. Wragg.
Rev. W. H. Hanckel.	Mr. Edward McCrady.

The Clergy having failed to elect one clerical member, a ballot was ordered therefor, and the tellers reported Rev. W. H. Hanckel elected in both Orders.

The election of Trustees of the Diocesan Theological Seminary was ordered, and tellers of the vote appointed—of the Clergy, Revs. E. C. Logan, G. H. Stickney, J. H. Stringfellow, and of the Laity, Messrs. W. H. D. Gaillard, J. S. Fairly, W. W. Keith.

Rev. A. T. Porter withdrew the name of Mr. Geo. Trenholm, and nominated Mr. John Hanckel.

Mr. John Hanckel presented the Annual Report of the Board of Missions. [See Appendix III., C.]

On motion, the Trustees of the University of the South were re-elected, *viva voce*.

The tellers of the vote for Trustees of Diocesan Theological Seminary reported. As elected by the Clergy :

Rev. P. J. Shand, D. D.	Mr. H. D. Lesesne.
Rev. J. D. McCollough.	Mr. J. B. Kershaw.

Mr. John Hanckel.

And the same by the Laity, with the addition of Rev. R. S. Trapier. Another ballot was ordered for one clerical Trustee.

Mr. Trezevant moved that the Convention adjourn, which was lost. Rev. A. T. Porter moved to take a recess until five o'clock, which was carried.

FIVE O'CLOCK, P. M.

The Convention resumed its session.

The tellers of the vote for Trustee of Diocesan Theological Seminary reported no election by the Clergy, and of the Rev. W. H. Campbell by the Laity.

Another ballot was ordered, resulting in the election, by both Orders, of the Rev. Wm. H. Campbell.

On motion, the amended Constitution, concurred in by the last Convention, was taken up for consideration, and the several Articles, and the whole Constitution unanimously adopted.

On motion of Mr. McCrady, to fill the blank in the second line of Canon II., after the suggestion of various numbers, it was ordered to be filled by inserting *six*.

Mr. Colcock moved that the word "Vestry," in the form of certificate in Canon III., Section 3, be stricken out, and the word *congregation* inserted instead.

It was moved to amend by inserting the words *or congregation* after "Vestry." After discussion, the matter was referred to the Committee on the Constitution and Canons.

On motion of Mr. Sass, the Report of the Commission appointed at the last Convention to consider the application of St. Mark's Church for admission, was made the special order for to-morrow, at 11 o'clock.

Rev. C. C. Pinckney moved to sit with closed doors during the consideration of the subject referred to the Commission on the application of St. Mark's Church. After discussion, a vote by Orders was called for, and the motion was lost, the vote being: Of the Clergy—aye, 10; nay, 15. Of the Laity—aye, 15; nay, 15.

On motion, after prayer by the President, the Convention adjourned to 10 o'clock to-morrow morning.

JNO. D. MCCOLLOUGH, *Secretary*.

THIRD DAY.

FRIDAY, May 12th, 1876.

The Convention met pursuant to adjournment.

Morning Prayer, with the Litany, was said by the Revs. E. C. Logan and E. C. Edgerton.

The Convention was called to order by the Bishop.

The Minutes of yesterday were read, and, on motion of Rev. C. C. Pinckney, amended by omitting detailed reports of the ballots, and recording only the results.

Names of members absent on preceding days were called, and none found present.

Rev. A. T. Porter rose to a question of privilege.

The Committee on Admission of New Parishes, presented a Report, as follows :

The Committee to whom was referred the application of Grace Church, Anderson, to be admitted into union with the Convention, report :

That they find Grace Church has not elected Deputies to the Convention, or had a full organization as a Parish for the past three years, by the election of Vestry and Wardens. They have, however, paid their assessments to the Convention for 1874 and 1875, and are not reported as in arrears for assessments. The Parish is now fully organized, and has elected Vestry and Wardens, and Deputies to this Convention.

We recommend that Grace Church, Anderson, be readmitted into union with the Convention, and the Deputy permitted to take his seat

P. J. SHAND.

WM. H. PARKER.

The Special Order for 11 o'clock, being the Report of the Commission on St. Mark's Church, was taken up.

The Bishop stated that after the discussion was ended, he should ask the privilege of presenting his view of the subject, which, on motion of Mr. Memminger, was acceded to.

Mr. McCrady proceeded to read a Report signed by three members of the Commission, as follows :

At our last Diocesan Convention, it was

“Resolved, That the application of St. Mark's Congregation for admission into union with this Convention be referred to a Commission of seven, to be appointed by the Bishop, to report to the next Convention upon the same, and all its relations to the Church and Constitution of this Diocese.”

Under this Resolution the President appointed the Rev. Messrs. Pinckney, Elliott Trapier and Capers, and Messrs. McCrady, Trenholm and Colcock, of the laity. All the members of this Commission attended its first meeting. Before the next, the Rev. Mr. Capers left the Diocese, and his place became vacant, as there was no provision in the Resolution for filling vacancies, and Mr. Trenholm's state of health prevented his attendance. The remaining five have not been able to unite in any report and the undersigned, under these circumstances, ask leave, respectfully, to submit the following as their

REPORT :

This application is the first which has ever been made to a Convention of this Diocese, for admission to it, by a congregation composed altogether of colored persons. The members of this congregation with very few exceptions, are mulattoes, many of whom were free before the late civil war, and were known as a peculiar class in our community ; owning slaves themselves, and generally avoiding social intercourse with those who were entirely black. Some of this class had established with their former masters, and among our white people generally, reputations for integrity and civility ; and by the whites were distinguished by a very kindly treatment, while the pure blacks seemed to regard them with jealousy and aversion. The females of this class sometimes held relations with white men, which they seemed to consider and respect as very much like, if not truly, marriage. The results of such associations are numerous in our streets. It is this class in which miscegenation is seen, and which tempts to miscegenation.

If miscegenation should be encouraged amongst us, then this class should be cherished and advanced. It is, however, very plain that this is not the sentiment of our families generally, as we never see the females of this class admitted to intimate acquaintance with our wives and daughters. Whether we should associate the males of this class with ourselves in this body is the very important question which must be answered under great responsibility, after a thorough comprehension of the nature of this body, and its relations to Christianity at large, to the Church in the United States, to the Church, and Church society in this Diocese.

The question primarily, chiefly, almost entirely, concerns the Laity in this body. The admission of delegates from St. Mark's to seats on this floor must affect the position and the voice of the Lay Delegates, directly and immediately. When the sense of this body is taken by acclamation, their votes may affect the clergy as well as the laity ; but we know that this mode of voting is only employed in matters of small importance, or when great unanimity prevails. The gravest matters are always determined through the vote by Orders. Then the Delegates from St. Mark's, if admitted, will count as much as the best informed delegates of the oldest and best trained Parish in determining the vote of the laity. It is essentially a question for the laity, and should be left to them for its decision. The clergy in this body might, with great propriety, show their consideration for the rights of their lay brethren, by refraining from using their influence in this matter. The clerical members of this body, present at our last Convention, did not seem to take this view of the subject, but entered into the debate and addressed themselves to the question very much in the same style as if propounding Christian doctrine from the pulpit, or exhorting their congregations to the exercise of some essential Christian duty. It is probable that all the clergy who ad-

vocated or voted for the admission of St. Mark's, did so in the belief (very erroneous, we think,) that Christianity, as taught in the Bible, and as exhibited in the history of the Church, required them to admit that congregation into union with this Convention. That this is a grave mistake, we hope to show.

What is the proof of this position? Mere assertion will not convince the sober layman. It is not a dogma to be found in our creeds, or in any of the formularies of the Church. The clergy cannot require the laity to accept it at their lips without pointing to the authority upon which they rely for its support. If it be found so written anywhere in our Scriptures, it will be enough for them to refer us to chapter and verse; a pointed reference to positive texts would settle the question with all of us at once. We deny that there is any Christian duty or obligation requiring us to do this thing.

It was certainly the opinion of some of our lay brethren of New York, in 1846, that there was no such Christian obligation, as appears by a report made to the Diocesan Convention which sat in that year, upon the application of a colored congregation, called St. Philip's, for admission to that body, and which report had the effect to postpone the admission for many years. This report is so pertinent, that we have printed it almost entire, as an appendix.

This report shows, that those who oppose the admission of St. Mark's, cannot be justly charged with obstructive ideas, growing out of our former relations to people of color. The laymen who made this report (the chairman and a majority of the committee were laymen) had never owned slaves, for slavery had been abolished in their State long before.

If there be any divine authority, written or unwritten, requiring us to admit this congregation, merely because it is a congregation of Episcopalians, then we should have allowed the many congregations of slaves before the war, who were gathered by their masters' aid, teaching and permission, baptized and confirmed, and communing with us, to send delegates to our Conventions. If it was a Christian right, we should have taught them that it was, and taught them to claim it as their right, and admitted their claim. If they were ignorant of their right in this, and did not claim it because of their ignorance, that ignorance was our fault.

The Constitution of our Diocesan Convention proves, that our Church, in organizing them, recognizes no inherent rights, secured by the word of God, to either clergy or laity, to control our judgment and polity.

Take our own Constitution. Article III. defines the composition of our Convention. The Bishop takes his place under this Article, and under no other sanction or authority. So would an Assistant Bishop. So every clergyman who has a seat and vote. His ordination or commission alone, as Bishop, Priest or Deacon, gives him no right or title. He must come in under other terms. He must be our Bishop, or our Assistant Bishop; or if a simple clergyman, he must sustain certain relations to us, in particular, and cannot claim a seat by any divine authority, recognized by the Church at large. He may be the purest, holiest, ablest divine in our Diocese, and canonically resident in it, and yet be entitled to a seat *only*, without a vote. How many of the clergy of the Mother Church, are even now admitted to their Convocations? How many have any voice in the enacting of laws for the government of their church? The laity in that Church, we know, have no representation whatever in any purely ecclesiastical organization, save in the Parish.

See the position and condition of our own laity, as prescribed by our Constitution in our Diocesan Conventions. They are not only limited in the number which can claim seats in that body from any single congregation or parish, but whenever two of the clergy choose to demand the vote by Orders, four of them can only give one vote, while every deacon, however young, and perhaps with but half the knowledge, experience, and practical wisdom of either of these four laymen, can give his vote with as much force as the four. If every man, as a Christian, has a right to be present, or to be represented, in our Conventions, the distinction between the deacon in his novitiate, and the layman, ancient in years and experience, is wholly unjustifiable.

Then as to our congregations. They are not entitled to representation simply because they are congregations, but must comply with certain requirements. They must make to this body an exhibition of their affairs, their organization, their means and prospects in the future, and they must submit to be assessed according to the discretion of the Convention which admits. Nor is their place, then, unconditionally assured. They may forfeit their seats and privileges by failing to pay the assessments for three years. Even after their right, as congregations, has been fully admitted under our Constitution, they may be debarred entrance into the Convention (even while remaining integral parts of our Diocese), and excluded from all participation in its proceedings, only because of their inability to pay their assessments. If the right to representation in this body be the Christian right of every organized body of Episcopalians who meet together in one certain place for worship, then surely their poverty or inability to pay their quotas cannot annul that right; and the denial of the right on such a ground is altogether unchristian, and radically opposed to the whole conception of Christ's Church and religion. We must, therefore either utterly condemn our own Diocesan constitutional organization, or admit that there is no inherent, absolute right in any congregation, white, black, or mulatto, to a seat in this body. It is our duty, therefore, carefully to consider this very important subject, and determine whether we, and perhaps many of our sister Dioceses, have been denying Christian rights, by requiring and prescribing terms of union in and with our Conventions, inconsistent with our faith and apostolic teaching.

If there be anything in Holy Scripture, in the usage of the primitive Church, or in the practice of any considerable portion of Christendom, decisive upon this point, let it be produced, and all controversy must cease. No attempt of this kind has been made, except the bold assumption that the first Council at Jerusalem was such an assembly as is our present Convention. But this is plainly a bare assumption, without support of any kind, for so venturesome a position.

The question raised at Antioch was about the necessity for circumcision: and it was determined that Paul and Barnabas, and others, "should go up to Jerusalem unto the *Apostles* and *Elders*, about this question. "And the *Apostles* and *Elders* came together for to consider of this matter." After Peter's address, it is said, "Then all the multitude kept silence and gave audience to Barnabas and Paul." After they had been heard, and James had declared his opinion, we are told, "Then pleased it the *Apostles* and *Elders*, with the whole Church, to send chosen men of their own to Antioch, with Paul and Barnabas," to bear their letter. This letter in our A. V., reads "the *Apostles* and *Elders*, and brethren, send greeting;" but the three oldest MSS. with others, read, "The *Apostles* and *Elders*, brethren, send greeting; and the salutation is "to the brethren which are of the Gentiles."

It is certainly not easy to gather from this account what part the laity took in this Council; but this is certain, that if the laity did take part in this Council, it was not as delegates from congregations, or as representatives of others, but as individuals, in their personal right; which would prove that every member of the Church was entitled by his Christian character, to sit in our Church Councils; which, perhaps, goes further than our clergy would allow.

Can anything like our ecclesiastical system in the United States be discerned in the primitive Church, or at any period in the history of the Church, anywhere in Christendom? If so, as has been said before, let it be produced, that it may appear by what authority it came into existence, and how long it was able to sustain itself. It is believed that nothing like our ecclesiastical organizations ever existed at any time in the Church Catholic; but that they are entirely of our own invention and devising, and originated in man's conception of what was lawful, judicious, and expedient for Christian men to do, in order to preserve the Church and its unity in these United States, under the circumstances in which our fathers found themselves—the creations of our own wisdom, for securing the stability and insuring the preservation and perpetuation of our Church and its polity, only to be maintained by uniformity of faith and worship, and by measures adopted upon common consultation in the spirit of love and concord. Expediency regulated and controlled by Christian judgment and principle, originated and established our ecclesiastical system; and expediency, regulated and controlled by the same Christian judgment and principle, must determine the propriety and necessity for all proposed changes or innovations.

To determine what is change or innovation, it must be settled what the ecclesiastical system was which has been established among us. Let us confine ourselves to our own Diocese, about which we are at least best informed. During our Colonial existence the low country or seaboard of this Diocese (which was first peopled) was divided into Parishes, territorially, in conformity to the ecclesiastical arrangement of the mother country, and provision was made in each Parish for a Church, a Rector, a Glebe and Parsonage, and a Vestry and Wardens, and as there was then no Bishop to consecrate the holy places, in some instances, the General Assembly set apart and dedicated the ground to holy uses by solemn declarations in our Statutes. These Parishes had territorial limits, and the Rector had the cure of all the souls within those limits, and the Vestry and Wardens certain rights, duties and powers under the civil law, within those limits. There was no recognition of the principle of voluntary associations among Christians having right to form congregations without regard to territory. This idea was, we believe, first practically exhibited in this Diocese, in St. Paul's Church and congregation, in 1810, about sixty-six years since.

The idea of a voluntary association, having its own independent organization, its own bye-laws, its own governing body, and a Rector chosen by themselves from among the Episcopal clergy, without any control over their choice however familiar to us now, was a novelty and anomaly in the Church, up to the beginning of this century, and grew up under the circumstances of our Church and people. The very existence of such congregations, being novel, it is difficult to perceive how any such congregation can lay claim to any inherent rights sanctioned by Holy Scripture, or any ancient usage or practice of the Church Catholic.

Even now our Constitution recognizes no such inherent right. It is not the absolute right of every association of individuals professing themselves to belong to our

Church, to form and establish an independent congregation, and thereby without more, acquire the privilege of being considered part of the Church in this Diocese. To be recognized as such they must comply with certain rules, directions and conditions prescribed by Canon and imposed upon them without exception. Full compliance with these rules, directions and conditions, as prescribed by Canon (II) (the consent of the Ecclesiastical authority of the Diocese among them) makes, in the words of the Canon "any Church so organized and recognized, an integral part of the Church in this Diocese, *whether admitted into union with the Convention or not*," but does not confer upon them the absolute right to be admitted to this body. It is thus distinctly recognized in our legislation that this Convention has the right to prescribe the terms upon which a congregation shall be organized, even to entitle them to be recognized as a part of this Diocese.

If the existence of the congregation or church be dependent upon the legislation of this body, surely the conditions of that existence may be prescribed also. The conditions imposed do not require union with this body. Such union is not necessary to the existence or continuance of any congregation. The oldest and the strongest may withdraw from union with this Convention, without schism, and without the forfeiture of any sacrament, or any other privilege than that of joining in making Bishops and Canons; and under certain circumstances, without justly incurring censure for lack of churchly and Christian sympathy.

This Convention, as has been said already, is framed on no divine precept, or any model to be found in the primitive church. Dioceses, that is Bishops' jurisdictions, were at first only to be found in cities. The seven epistles in the Apocalypse were addressed to the Angels or Bishops of churches called by the names of their respective seven cities: and these epistles were, probably, dictated to St. John, after the great body of the first generation of Christians had passed away, and the second far advanced towards its close. The Bishop and his Presbyters and Deacons, it is true, did not confine the exercise of their holy functions to the walls of the city, but went forth to the neighboring country and villages, and preached there; the villagers, however, probably, generally came into the cities on Sundays to worship. We read of no representative bodies in those primitive days. The intimate union of the whole clergy and laity, was a common feature of all the primitive dioceses: and this union gave to the clergy the power of the whole body in their efforts to spread the Church and Gospel, while the clergy was, at the same time, deeply imbued and influenced by the feelings, opinions and judgment of the laity, with whom they were so constantly in intimate intercourse. This is changed.

Assemblies of Christians, with their bishop, priests and ministers are now unknown. The clergyman now seems to think his proper function is to preach to his flock publicly, but to confer with them only privately and individually. There is not now the common feeling, common purpose and common impulse, which once gave energy and force to all Christian movements. The Diocese was the *integer* of the Church, and *one* in its common and frequent councils of all the saints or full members of the body, laity and clergy. Now, when dioceses embrace large territory with sparse population, such common and frequent council is impossible, and this Convention is the substitute. It has been suggested, not by Scriptural teaching or primitive examples, but by our own civil polity and institutions, from whence, in contempt for tradition, it took its name. Such a body as this could have never originated in the Church itself, where the idea of

representation (unless, perhaps, at worship on great festivals in cathedral churches) was unknown. The idea of representation is most conspicuous in our Anglo-Saxon race, and, perhaps, grew out of municipal institutions and their peculiar interests, which at first required trained burghers, and massive walls and gates to defend their immunities, and afterwards representatives in the law-making body, to defend their rights and purses.

The Church knew no Legislatures, or anything approaching to them, for several centuries. The great Church Councils were not legislative bodies. They could not make creeds or laws for Christians. These were already divinely prescribed. They could only bear testimony to what was received and accepted everywhere as the faith taught in the Scriptures, and to the usages everywhere observed from the beginning, and even then their creeds and canons only became authoritative when recognized, accepted, and approved by the Church and Christians at large. There could have been no need of representative bodies while the Bishop was the head of all the Christians in each city, aided by his presbyters and deacons, in his direct intercourse with the flock whereof he was made the overseer, and each of whom perhaps he could call by name; and not as now, having his presbyters and deacons sundering him from his people, claiming independent government, so that the Bishop can only meet his laity for intercourse and consultation in the persons of their representatives in these assemblies. Then it was the voice of Christian people themselves who called him to his seat and office, and not the ballots of clergy and laity representing other laymen, acting in independence of each other.

Our General and Diocesan Conventions are only reflections of our civil forms of government; and, like reflection, without the substance of the reality and original. The civil government has power to make laws and enforce them upon all its subjects, while our Conventions, sometimes professing to make canons for priests and people, can enforce none of them upon the laity. Our Canons, indeed, are little more than the expression of what we think should be regarded as wholesome rules for regulating the outward demeanor of individual Christians, and the affairs of the Diocese. The chief benefit of our Conventions is in the intercourse of cultivated minds, the interchange of mature thought, and the social mingling of churchmen with each other, annually, which create impressions of Christian sympathy and churchly feeling upon all who attend these meetings. And these impressions are not transient and evanescent, but are generally carried away to their homes by the members, who impress their brethren with the thoughts and sentiments received by them from others, or excited in their own minds and hearts, and imparted to others by them. This is indeed the true mode of extending Christian truth and doctrine.

If any one of the congregations or Churches represented here to-day should come to the conclusion that Christian and churchly concord was not promoted by union with this body—much more, if there should be a settled conviction, that coming here would only promote discord, it might be its duty to stay away or withdraw. Should a majority of this body determine to admit St. Mark's into union with it, and allow its delegates to take their seats on its floor, and it appeared to any one of the Churches now in union with this body, that strife and contention, and ultimately disorder and degradation must be the result, it would seem to be the duty of that Church quietly to withdraw, and patiently await the consequences of the admission. Such congregation would, of course, have to forego the privilege of joining in consultation with their brethren for the purpose of making Bishops, or in making Canons, which, however,

can never touch the faith and doctrine of the Church, and also forego the enjoyment of social annual reunions; but this would surely be better than the bitterness which must come of strife and contention; and far better than participation in what they felt, they were not bound to participate in by any Christian necessity, and which they believed to be eminently injurious to the Church in this Diocese. The propriety of their withdrawal would have to be judged by the reasonableness of their apprehensions.

It is not easy now to retain our old Parishes and Churches in union with this Convention. Their poverty inclines them already to stay away, and the admission of St. Mark's will, probably, tend to increase this inclination, and, possibly, be considered justification for their absence.

Whether strife, contention, disorder and, at last, degradation, might come from the admission of St. Marks, is, at least, a question of very serious aspect, in view of the experience of our civil government in this State; and no one can deny that there are some grounds for such apprehension. These may, in the estimation of different men, appear to be of greater or lesser weight. Possibly those who have been most engaged in public affairs, have served most frequently in deliberative assemblies, and have been most familiar with the practical workings of prejudices in classes, almost inherent in the nature of man, may weigh these grounds of apprehension in more accurate scales, than those who have only theorized upon what ought to be expected from the teachings of Christianity. Those who have had most experience of the course of human affairs in their public relations, might seem to have had better opportunities for acquiring the knowledge and perception, and improving the faculties, for forming correct opinions upon such a proposition, than those who deal chiefly with abstract truth and individual characters and characteristics. And it is not impossible that laymen may be as competent to deal wisely with the problem before us, as our clergy can be, although it is an affair of the Church. But the problem is before us, and although but two laymen are to speak, they do so in this paper with the concurrence of at least one presbyter, and they ask an unprejudiced and impartial hearing of the clergy and their brethren of the laity.

If this question be one clearly and solely of Christian polity, as we have maintained, then we have only to consider the probable effect of so radical a change in the constitution and organization of this Convention. That it is a radical change none can deny. We shall endeavour to mark the limits and point to the landmarks of Christian polity which must restrain it, and guide us in any change.

It is certainly true that every Christian polity should contemplate the spread of the Gospel among all peoples, and the extension of the Church over all nations. How shall this be done? Which is the best way of doing it? Rome answers these enquiries with the affirmation, that there is but one way of doing this, and that is by having but one temporal and infallible head, which shall govern and control a Church, interpenetrating all peoples, and ignoring all nationalities, except in so far as she can make them subservient to the temporal growth, prosperity, and expansion of her one form of ecclesiastical government. The doctrine and teaching of our mother Church is directly opposed to this; and claims that every nationality may have its own independent Church, decreeing its own rites and ceremonies, and having authority in controversies of faith, so that nothing be ordained that is contrary to God's written word. Upon this, as a fundamental Christian truth, she threw off the dominion of Rome, and

established her own ecclesiastical polity upon her nationality. She has never abandoned this position, and still maintains it.

The Church of Ireland and the Church of England were never identical, although they existed side by side, each with complete Episcopal organization, yet with catholic independence of each other. The Scotch church has always been distinct, although not different, from the English, for centuries asserting her right to her own Liturgy without question. The Canadian Church, too, although the same as the mother Church, is altogether independent, and it is well known that the Church of England has, as a rule, made all her Colonial Churches independent of herself, and of each other, as soon as they were able to stand alone. All these different peoples having independent Churches, bow and make obeisance to the same sovereign, profess the same allegiance, and make common cause in all the wars of the imperial government.

Maintaining the same ecclesiastical polity, we might, without schism or breach of Christian charity and communion, have organized a distinct and independent Church in each State, with many or with few dioceses as its membership and its prosperity allowed, or its poverty necessitated. According to the example of our mother Church, and in strict conformity to apostolic order, many distinct and independent Churches may exist within the same dominion. Let us now consider our condition in this State.

The United States of America proclaim by their Constitution that they profess no religion, and do not even so much as make acknowledgment of any God. The Chinese may build their Josshouses, the Mahometans their Mosques, the Jews their Temples, in close proximity to Christian Churches. People of all nations are invited and welcomed to come and make settlements everywhere within our borders. What is there in our condition to warrant a territorially national Church? The idea of a territorially national Church seems to be utterly excluded under our present circumstances. What united us in one Protestant Episcopal Church in this country was our unity of race, the common origin and nationality of those who framed our organism.

The nationalities of the different peoples who come to dwell within our borders, or over whom we have extended our sway, bring with them or retain their speech and national ideas, which are preserved with more or less distinctness for generations, and our Church concedes to those who join our communion the translation of our prayer book into their different languages. Why should not the idea and principle of national Churches prevail among us, and distinguish us into distinct and independent national Churches within the self same territory, so long as national distinctions are kept alive and until they become obliterated in the course of time, and after long years of dwelling together, we come to be a homogeneous people, with but one nationality really and truly. Then we may, perhaps, have a truly national Church in each State, or a truly national Church throughout the whole United States.

Why should we attempt to break down these partition walls rudely, by main force, to thrust discordant masses together, rather than leave them to coalesce, mingle and assimilate by the gentler and kindlier influences of time, if that can produce such amalgamation. Why has the Almighty suffered these permanent distinctions between peoples and races for centuries? Are we sure we are co-operating with His scheme and purpose in causing such diversities among men by abruptly forcing them into hurried commingling? It is our common Creator who has made one nation to differ from another, and we should not rashly insist that His work was unwise, and set ourselves to work to confound these distinctions, impressed upon His creatures by His

Almighty and Creative hand, lest haply we may find ourselves fighting against God. And if anywhere this distinction of His should be reverently observed, so long as He permits it to endure, it is in the Church of Christ, who sent His Apostles, not to amalgamate different peoples, but to preach the Gospel to all nations.

It so happens that throughout our whole Southern section of the United States, (most conspicuously in this State) two distinct races, call them national if you please, exist and occupy the same territory. The difference of these nations is not minute, difficult to be discerned, or unimportant; but is broad, obvious to all our senses, and of vast importance. Is it wise to force these two nations into intimate union and amalgamation, if it were possible and lawful? We believe it to be both impossible and unlawful. What necessity is there that this work of thwarting God's arrangements (as it appears to us to be) should commence now, in the Church of Christ? Surely the necessity should be made so plain as to be apparent to every candid mind, and so urgent as to constrain every honest will. We see no such necessity for this change at this time, and respectfully submit that it would be most unwise and most dangerous.

Let us suppose the two races created originally, perfectly equal, each endowed with the same mental, moral and spiritual capacities, and the same physical conformation in all things, including color. If that were so, then at some period, so remote as to have left no record of its beginning, its duration, or its termination, a change took place in the human family, by which we became white, or they became black. We put this alternatively, because some of their leaders maintain that black was the primitive color, and we do not intend to rest our argument upon our own theory. From that time, by some cause wholly unaccounted for in history or revelation, these two people separated, not only in the most striking characteristics, but territorially also. One seemed to fall heir to a great part of Asia and the whole of Europe, while the other seems to have been allotted to Africa.

Two centuries ago, (after how many of ignorance of each other we know not,) our forefathers had made a history of more than a thousand years, had established institutions of learning, reared a wonderfully contrived civil government, possessed a most enlightened jurisprudence, had made themselves masters of the ocean, and had circumnavigated the globe. To do all this, it had taken our race perhaps full fifteen centuries. Then we were brought in contact with this primitive race of black men, who were then savages, without arts or civilization of any kind, their whole country broken into petty tribes or kingdoms, warring against, and preying upon each other, from thirst of blood, or rapine, and either butchering their captives in cold blood, or reducing them to the condition of beasts of burden.

The two peoples came in contact, and our forefathers bought those who were slaves to savages in their own country, and brought them hither, to be slaves to civilized men. Under the care of these civilized masters, they have greatly increased in numbers, and are, at this day, the most civilized, if not the only civilized portion of their race. But have they reached that point of civilization and culture, and attained that sense and appreciation of law, and social order, and organism, which would enable them to carry on civilized government, or to aid in the councils constituted for that purpose? If they have, this would be the possession of some qualifications for admission to this body, but could not give them *right* to admission. If they have not reached this point of culture and social experience, enabling them to unite in councils for carrying on civilized government, then it would not only be folly, but treachery to the Church, to admit them to her Councils.

This question does not come before us in the way in which it was presented to the Diocese of New York. There it was simply whether one solitary congregation of colored people should be admitted to their convention, when there was no probability that any other such congregation could ever be formed in that Diocese. That congregation had been organized in 1819 or 1820: the report we have quoted was made upon their application in 1846. Twenty-six years had passed without the organization of another; and it was not admitted until 1853, more than thirty years after its formation; so that the Convention which admitted it, could deal with it as an isolated case, or one very unlikely to occur again. Their single vote in that large Diocese, especially upon any question involving peculiarities of race, could never do any harm, by reason of its insignificance.

Our condition is vastly different. We have to settle the question now, once for all; whether this race in its present condition, as to enlightenment, is qualified to join in the Council intended to frame Constitutions and Canons for our Diocese; and the consequence may be the surrender of the Diocesan Conventions to them, as a majority. Some have professed to look upon this as an exceptional case: we shall deal with this view of the subject in due time; but just here, the main question should be considered, and when that is disposed of, we shall be the better prepared to meet the question, whether this congregation should be made an exception.

We say, this race, as a people, are not at this time in their history, qualified to take part in the Councils of the Church. If they are qualified as a people, then no exception should be made among them. We must be satisfied, however, that if they became a majority in this body, they could manage the affairs of this Diocese wisely. If this Convention cannot be intrusted to the control of a majority of the colored people as members of it, because of their incapacity for government, then not one of their delegates should be admitted, so long as that incapacity continues—for our vacant parishes and deserted churches in the low country put it into the power of the blacks to become the majority.

If this people are indeed qualified at this time to take this Convention into their hands, and control it, and so regulate the internal affairs of this Diocese, then they must be the most extraordinary race of men the earth has seen, and their advancement more rapid than all other races known to us

The English laity, after the Church has been planted among them for more than seventeen hundred years, are not yet admitted to the common council of any Diocese in their country. We, ourselves, who framed this polity for the Church in these United States, had not only been nurtured and reared in the civilization of the mother country, but had been for more than two centuries engaged in learning how to govern ourselves, under her protection and tutelage, before we framed our ecclesiastical polity; and it was a bold conception then, and, perhaps, a hazardous innovation, which is not yet an assured success. Can this people with a training of ten years only, be competent to aid in the government of this Church? For that is the question we are now considering, and it is mere weakness to seek to evade this question, by suggesting an exception.

If this congregation is to be admitted because it is an exception, then it is at the same time conceded that the affairs of this Diocese could not be safely entrusted to a majority of colored people in this body. We know by our political experience, that if they had possession of this body they would employ their power in legislating against

the whites, without regard to the interests of the whole. It is needless, under our bitter and galling past and present, to array proof of this. Let what may be said in reference to this congregation, none will deny that we are not prepared to admit to this Convention a majority of colored delegates, and that because of our conviction of their incapacity of government. It is not necessary to say in this place that they are excluded because they are colored, but simply because we know that the colored people in this Diocese are, as yet, unfit to be entrusted with the charge of our Diocesan affairs.

A few words will suffice to answer those who hide from themselves the real question, by professing to find an exception in St. Mark's congregation. No one has yet distinctly stated in what their exception consists. It is not length of time and experience in managing the affairs even of a congregation certainly, for they have not been formed longer than ten years, and do not yet own a permanent church building, although they have undertaken to erect one on their own ground, with praiseworthy zeal. It has been said that they were well educated and refined. Is there any layman on this floor who can of his own knowledge vouch for that? That they are better educated than many, or most of the pure blacks, is very probable; but who has any sufficient opportunity to test their culture? We have reason to believe that as to the kind of culture which might fit them for ecclesiastical legislators, they have none of it. As to refinement, we may very well conceive that their manners are not rude and vulgar, yet do the families of any of their advocates associate with the families of St. Mark's upon perfectly equal terms? We do not ask whether their families seek intimate social relations and intercourse with the families of St. Mark's, but whether, when they meet, they associate with them with the same cordiality of manner which they habitually show to their own color? Let the question be answered frankly and directly, and there will be no controversy upon it. Yet if they are admitted into union with this Convention, the delegates and their families must be admitted to our social intercourse at the times and places of our assembling, or be invidiously excluded; which must engender ill-will and strife. Those who suppose or propose that this congregation is to be admitted as an exception, on account of their culture and refinement, and then that they and their families are to be tabooed, and kept in covenant during our meetings, mistake the character and the objects of those who seek admission here; and to attempt to force them into social relations with the white members of this body and their families, must destroy all social interchanges of civilities among those of us who attend these Conventions.

It has been said by some, that people of the class of which St. Mark's congregation is composed, would not be dangerous to us, because they have usually preferred to side with the whites. This was so formerly, when the blacks were slaves, and this class owned slaves; but since the blacks have had votes, the mulattoes have almost everywhere, and on all occasions, sided with the negroes against the whites. Nor only sided with them, but have led them on in their offensive actions against the whites, while they have managed to procure for themselves a most extraordinary number of lucrative offices and places, and positions of distinction in the State. Taking the small number of mulattoes as compared with the large numbers of whites and blacks (one twenty-fifth), the mulattoes probably hold fourteen times as many offices as their proportion in numbers, compared with blacks, five times as many as compared with whites, and with both together six times their share. In the executive and legislative departments more than eight times their proportion.

But suppose we do determine to draw a line between the mulatto and the negro, in favor of the former; and suppose the temptation and desire to be on the white side of the line should be strong enough to draw to us all the mulattoes in the State, so that they could form many congregations and send many delegates to this body, if this distinction should be so highly appreciated by them as to draw them from other denominations of Christians to our Church, then we say, from our knowledge of the mulatto, when he found himself in power, he would not know, nor would he care to know, how to use his power for the common good, but would certainly use it for his own purposes. If this desire to be on the white side of the line in this way should be thus excited and encouraged, and should reach the negro also, would we not be offering direct encouragement and incentive to the mixture of the races? Are we ready for this? And at this time, while social rules condemn intermarriages between the white and the black, and all such miscegenation will probably be immoral? Let this body of Christian men answer this.

For ourselves we not only object to miscegenation, but denounce it as injurious to our race; and, as we believe, opposed to the law of God, as revealed in Scripture, and developed in the uniform course of his creation and the ordinances of what we call nature. We do not intend to encourage the commingling of these two races. We believe our race to be the superior race, and do not hesitate to assert and maintain our faith in this truth and intend to conform our ecclesiastical organization to this faith, and never can consent to give countenance and approval to such admixture, even when the result of lawful wedlock, but would leave all such admixture to bear the stamp and wear the livery of unlawful intercourse. We refuse to recommend to a body of Christian men that which we believe would tend to counteract God's order in Providence or creation, and to obliterate distinctions which He has seen fit to make as manifest and as conspicuous as the sun at noonday, or as the stars at midnight. We do recognize the fact that two races have been brought together upon the territory of the Southern States, and placed in circumstances and relations never contemplated by us, and which cannot yet be considered by any true statesman as any thing but an experiment, hazarded with almost total ignorance of the characteristics and properties of the various elements which had to be combined in making it.

Contemplating the subject in this aspect, we have before us as the polar star to determine our course the Christian principle upon which our English divines and reformers relied for their guidance, and upon which our Church has stood in England, Scotland, Ireland, in these United States, and in all the British Colonies; that is, independent Churches for distinct nationalities or peoples. That is the principle; simple, clear, distinct and fixed, a sure and safe guide for us in our times and circumstances. It covers our ground entirely; although the different peoples are presented to us in the new phase of occupying the same territory, and living under the same civic organizations and government. The truth of this principle, spiritually and logically, is not to be found in the territory occupied by the nation or people, which is a mere physical connexion, but in the homogeneity of the people themselves. Where this homogeneity exists among a people occupying a certain portion of the earth under the rule of one sovereignty, and that sovereignty recognizes Christianity and assumes the right and duty to maintain the Church of Christ there, as it would be both natural and easy, it would seem imperative to have but one Church. But where two nations, once independent of each other, each having its own Church, have been united voluntarily or by

conquest, under one sovereign, there it has never been considered necessary to disturb the independence of the respective Churches, however similar the people of the originally different nationalities may be in language, laws, and habits.

Having regard to the essential nature of the principle upon which our mother church and all its sister and daughter churches rest their independence of each other, and constrained to realize the fact that our sovereign governments ignore the church, and refuse even to profess any religious faith whatever; while the diversity of the nationalities, not the homogeneity of the peoples, inhabiting our territory, stares us in the face, we cannot wisely apply the principle as if it were territorial only, so as to embrace our whole country; but must, according to its essential nature, apply it to the distinct peoples, who have nothing in common, that forms national character or characteristics. Guided by this safe principle upon which our Church is built, and which is recognized by all who are not misled by Rome, we are irresistibly led to the formation of a distinct and independent church for our colored people, so soon as they have attained that Christian capacity for managing and governing a Christian church, which can only be reached through a tedious course of training in Christian history, knowledge and experience; through which our race has already passed; and keep our own church always distinct and independent of theirs, until it shall be shown, in the course of time and God's providence, if ever that shall be, that it has pleased Him to make the distinctions between us as different peoples, disappear.

At present, it would be monstrous extravagance to imagine that the colored people in this diocese are fit and competent to construct a Church upon our model, and manage its affairs with Christian temper, prudence and judgment. This people, who are certainly, at this time, wholly unfit to build up a Church for themselves, should be considered, just as they would be considered, if they occupied different territory than ourselves, as a proper field for the missionary energy and agencies of our Church, and such they must long remain, judging by the history of the past, of all nations, before they can constitute an independent Church. To make all the necessary laws and regulations, provide the necessary means, and manage the affairs of such an extensive mission, is beyond the power of our Diocesan Church, and such a mission must be assumed by the whole Church in these United States, employing this Diocesan Church wherever its agency can be used.

Happily the House of Bishops at the last General Convention (1874) took such action upon a Canon entitled "Of Suffragan Bishops," proposed by the Bishop of North Carolina, and a memorial from the Diocese of Texas, asking for a Suffragan Bishop, "for the supervision of the colored people" in that Diocese, as to bring up this whole subject, in the manner and under auspices which would seem to promise wise suggestions, and lead to fair and just conclusions. For the Canon proposed by the Bishop of North Carolina, Bishop Whittingham, of Maryland, offered a substitute, as Canon 13, § IX., from which we give some extracts:

(1.) "In Dioceses containing in large numbers, peoples of foreign race or language, it shall be lawful for the Bishop and Convention, or the Bishops and Conventions, if more than one Diocese agree to that effect, to make or obtain provision for the support of a special Missionary Bishop, and to petition the House of Bishops for the establishment of a special missionary jurisdiction for such Bishop over the congregations of the particular race or language for which his ministry shall be required in the Diocese or Dioceses making such petition." (Provision is then made for granting such petition.)

(2.) Provides, House of Deputies concurring, for nomination, election, and consecration of a Bishop for such missionary jurisdiction.

(3.) Defines authority and jurisdiction of such Bishop.

(4.) Makes him a Domestic Missionary Bishop.

(5.) Makes missionary jurisdiction terminate with incumbent's life.

(6.) "Congregations included in a special missionary jurisdiction by the terms of its establishment may, from time to time, withdraw themselves, or be withdrawn, from union with the other congregations of the Diocese in which they may be respectively situate, upon such conditions as shall have been provided in the petition and action establishing the jurisdiction, or as may be agreed upon between the Special Missionary Bishop and the Bishop and Convention of the Diocese to which they may desire to be united."

When the two Canons came up for consideration, Bishop Stevens, of Pennsylvania, offered the following resolution, which was adopted :

Whereas, the whole subject of providing Episcopal supervision for freedmen and foreigners is one requiring careful consideration, in order rightly to adjust the Bishopric to the varying necessities which seem to have arisen ; therefore,

Resolved, That the several propositions now before the House in reference to Suffragan Bishops and Bishops for Tongues, and others that may be submitted, be referred to a Committee of five Bishops, who shall be requested to consider the whole subject, and having prepared their report, to print the same, and send it as a private communication to each Bishop, at least three months before the session of the next General Convention, in order that the Bishops may have full time to investigate the subject before they then assemble.

Bishop Whittingham's Canon assumes as the basis of his scheme, and as what is known to all, that there are Dioceses containing in large numbers, peoples of foreign race or language, the establishment of special Missionary jurisdictions, and the appointment of special Bishops for each particular race or language.

The preamble of Bishop Stevens' resolution distinctly applies both Canons to the freedmen, asserts that there seems to have arisen already varying necessities in reference to the adjustment of Episcopal supervision for freedmen and foreigners, which require careful consideration, and raises a committee with ample time to consider the various suggestions, and to prepare a report upon the whole subject. Our last Convention was not acquainted with this action of the House of Bishops, yet wisely adopted a similar course upon the application of St. Mark's, and it is gratifying to find that our action then has the countenance of such high authority.

We stand in the presence of an overwhelming number of freedmen, who, although born in our land, are essentially foreigners to us, and must ever be so, unless we consent to mix up the two races indiscriminately, until we have produced a hybrid race without any distinctive character whatever. Our condition, therefore, is most critical.

In California, where the Chinese heathen are as yet a small minority, our kindred there, the people of our race, are already greatly alarmed and highly excited at the future of their political, moral and religious state : and unless some adequate remedy for their relief be soon applied, the apprehensions and excitements of our race in that State must, probably, lead to confusion, and, perhaps, bloodshed. It may be very reasonably supposed that it would be almost impossible to induce our fellow churchmen in that State, to

accept lay delegations from congregations there, if any of these Chinese should convert their Joss-houses into nominal Episcopal organizations.

Then the inhabitants of part of our Pacific Coast, and from thence far back into the interior, speak another language than ourselves, and have other habits and usages; and, if our Prayer-Book translated into Spanish, and our zealous Missionaries should gather congregations there, can we suppose that a people like these Spaniards, although nearly of kin to our own race, could be prepared and fitted to become legislators in our Church Councils in a single decade, or even in a score of years? All these events and these consequences are now pressing upon our Church, and urging it to make a thorough study of this whole subject, and all churchmen will unite in lending their aid to the Committee of the House of Bishops, to help them to reach conclusions which may bring peace to us now, and secure the growth and extension of our Catholic Church in the future.

The subject is not altogether new. Our German brethren, several years ago, urged the importance of giving them a Bishop, a suffragan, if no other, of their own race and tongue; which, however, was only submitted to the House of Bishops, and was never brought formally before the General Convention, although the application set most churchmen to thinking of what should be done. Many, we believe, have been led to see that the great stumbling block of the received idea, that there should be but one Bishop within one territory, was, perhaps, a misconception of the essential nature and character of the unity of the Diocese, and its inapplicability if limited to mere territory, to such a condition of things as is presented in these United States. And now, at this time, probably, the only real question is, shall these objects be sought through a permanent organization of suffragans, or a tentative or experimental effort under the comprehensive designs of our Missionary work?

The application of the German brethren, just referred to, was the petition of German ministers to our Bishops in Council, presented in November, 1872, which appears to have been referred to a Committee of five Bishops, whose report upon it is to be found on pp. 325-6 of *The Journal of the General Convention, of 1874*. This report seems to contain that which, perhaps, is the germ of the only true solution of our problem of Church extension in these United States. That is, the recognition of races and nationalities, with provision for them all, requiring little more than the acceptance of our Canon of Scripture, and our Articles, substantially, the reception of our Orders, and the adoption of a sound, orthodox, permanent, Liturgical Form of Worship adapted to the character, spirit, faculties and usages of these different races and nationalities, in their own tongues and languages, respectively.

In conclusion, the undersigned say, they cannot recommend the admission of St. Mark's congregation into union with this Convention.

(1.) Because the admission of all other colored congregations must follow that of St. Mark's, as there is no sound reason for making it an exception; and in the opinion of the undersigned, the Church is bound to recognize, in all its relations to the world, and its offices to mankind, that distinction between the races of men, which God has been pleased to ordain, and to conform its polity and ecclesiastical organisms to His divine ordinance.

(2.) Because our colored population are, at this time, and must, for a long time to come, be a missionary field, and our Right Reverend Fathers in God have already

taken the matter in hand, and will, probably, make ample provision for them and other races within our territorial limits.

(3.) Because, in the opinion of the undersigned, St. Mark's congregation cannot now send delegates competent to act as legislators for our Diocese.

(4.) Because their admission may drive away some of the Churches now in union, and make others indifferent to preserving their connection with this Convention.

(5.) Because the members of St. Mark's congregation can, without their admission to this body, enjoy every catholic Christian right: and their introduction to our representative, legislative body. involves their participation in powers they are not prepared to exercise advantageously to the Church in this Diocese.

(Signed)

EDWARD McCRADY,
R. S. TRAPIER,
W. F. COLCOCK.

APPENDIX.

[JOURNAL OF THE CONVENTION OF NEW YORK, 1846.]

- 4 The Committee in relation to St. Philip's Church and other Colored Congregations, submitted the following Report:

REPORT COMMITTEE ON ST. PHILIP'S CHURCH.

The Committee to which was referred the subject of the admission of St. Philip's, and other colored congregations, into representation in the Convention of this Diocese, report:

That, in their view, the question referred to them is one exclusively relating to the temporal government of the Diocese, and is wholly unconnected with the religious rights or duties of the applicants. The Convention is but a part of what may be called the civil machinery, instituted by human wisdom, for the purpose of regulating the society by which and for whose benefit it was established. It is no more a part of our Church in this country, in a religious view, than are the civil establishments and the connection with the Government in England part of the Church there. In both countries the arrangements for the administration of the government of the Church are the result of experience and adaptation to circumstances. Among the considerations of expediency which any body of men, uniting together for a common purpose, would deem the most important, must be that of determining with whom they would associate, and who should be permitted to participate in the government of the society. Thus, for reasons of expediency, females, however worthy, are by our Canons excluded from being representatives in our Conventions, and are, by law, incapable of being incorporated as members of Churches. Candidates for Orders are, by a Canon of the General Convention, prohibited from being members of that body. These instances are sufficient to illustrate the principles on which our Church organizations are founded, and to show that they are entirely distinct from the religious rights and spiritual privileges of those who, in a spiritual view, are members of our Churches. If it be an incident to Church membership to be represented in the Councils of the Church, then have we, in common with all Christian denominations, from the time of the Apostles, unjustly and tyrannically deprived female members of sacred rights.

When society is unfortunately divided into classes, when some are intelligent, re-

finer, and elevated in tone and character, and others are ignorant, coarse and debased, however unjustly, and when such prejudices exist between them as to prevent social intercourse on equal terms, it would seem inexpedient to encounter such prejudices unnecessarily, and to endeavor to compel the one class to associate, on equal terms, in the consultations on the affairs of the Diocese, with those whom they would not admit to their tables, or into their family circles. Nay, whom they would not admit into their pews during public worship.

If Christian duty require that we should in all respects treat equally all persons, without reference to their social condition, should we not commence the discharge of that duty in our individual and social relations? And is not the fact that we have never so regarded our duty, or have wilfully violated it, sufficient evidence of the existence of a state of society among us that renders an amalgamation of such discordant materials impracticable, if not hazardous to our unity and harmony. We deeply sympathize with the colored race in our country, we feel acutely their wrongs, and not the least among them, their social degradation. But this cannot prevent our seeing the fact that they *are* socially degraded, and are not regarded as proper associates for the class of persons who attend our Convention. We object not to the color of the skin, but we question their possession of those qualities which would render their intercourse with the members of a Church Convention useful or agreeable, even to themselves.

We should make the same objections to persons of the same social class, however pure may be their blood, or however transparent their skin. It is impossible, in the nature of things, that such opposites should commingle with any pleasure or satisfaction to either. The colored people have themselves shown their conviction of this truth by separating themselves from the whites, and forming distinct congregations, where they are not continually humbled by being treated as inferiors. Why should not the principle on which they have separated themselves be carried out in the other branches of our Church organization? Striking instances are furnished in the early, and indeed in every period of the history of the Christian Church, of conformity in outward things, and in matters not essential to the customs, usages, and even prejudices of the age. We have in our own country inveterate customs and prejudices on the subject under consideration, which cannot be overcome. Is it not the part of wisdom to submit to them until by a change of circumstances, the occasion for them shall cease to exist? Would not our present duty to this unfortunate race be fully performed by extended and liberal efforts to improve their mind and their condition, by intellectual culture, by religious instruction, and, as they advance in intelligence and refinement, by relaxing the severities of *caste*, which now separate us, until by degrees they become fitted for the duties and enjoyments of a higher social condition, and then admit them in our public and private intercourse, to free and equal communion?

The efforts of our zealous philanthropists to break down the barriers which custom has interposed, and which have so long existed between the colored and other races, and against the laws of society and the sentiments and feelings of the community, to compel an unnatural and forced equality, have hitherto been attended with results equally unfortunate to the peculiar objects of their solicitude, and to the great interests and beneficent institutions in connection with which such efforts have been made. They have been directed to our common schools; and not satisfied with the abundant provision which has in many places been made for the education of colored children, their special friends and advocates have insisted that they should be admitted to the

schools of white children, and have thus caused dissension and conflict, to the great injury of those institutions, while feelings of sympathy and commiseration have been too frequently converted into disgust and anger.

Efforts of a similar character, and for the same purpose, have been made to give position in our Churches to colored people, which would compel association and intercourse with them. It is obvious that such movements are but incipient steps to ulterior objects in relation to the vexed and irritating subject of slavery. Beginning with simple, and apparently just propositions respecting the abstract rights of this portion of our population, their professed friends and advocates have advanced, step by step, until they have prepared the way to agitate the bold question of the Christian character of those whose sentiments do not accord with their own. The rending asunder of Churches, the disruption of societies, bitter animosities, and all manner of uncharitableness, have been the invariable results.

By the wise and prudent counsels of the Fathers of our Church, our denomination has been hitherto happily free from the agitation of these and kindred questions—such as temperance, or abstinence from liquors and wine—and the consequences have been peace and quiet among ourselves, and the respect of others. An instance of this caution is furnished in the case of St. Philip's Church, whose application to be represented in the Convention, is now under consideration. It appears from the Minutes of the Standing Committee of this Diocese, that in March, 1819, on the application of the lamented Bishop Hobart to that Committee, for advice in relation to the admission of a colored person as a candidate for Holy Orders, they unanimously advised his admission upon the distinct understanding that in the event of his being admitted to Orders, he should not "be entitled to a seat in the Convention, nor should the congregation, of which he may have the charge, be represented therein."

It is understood that these conditions were approved by the Bishop, and were assented to by the applicant and the congregation. And, although, that Church has been organized and in existence for more than a quarter of a century, it has, until now, abided by the terms they settled.

The present applicants, it is presumed, were not aware of these arrangements, as it is not to be supposed that they would, intentionally, be guilty of a violation of good faith. Thus, for this long period, has this question been actually and peaceably settled, and remained undisturbed.

The legal, moral and equitable right of the Convention to determine what Churches it will admit into union, so as to entitle them to a representation in this body, seems to your Committee unquestionable. The fourth Canon provides certain indispensable conditions to entitle any Church to admission, but nowhere is it declared that these are the only conditions, and the invariable practice of the Convention in taking the vote upon the admission of any Church, shows that it has reserved to itself the right of judging of the expediency of the measure, after all the former requisites are complied with. Otherwise, the report of the Committee, certifying to the fact of such compliance, would be in itself conclusive. The provision in the same Canon requiring the preliminary approbation of the Bishop, or of the Standing Committee "of the incorporation of such Church," relates only to the separate and independent existence of the congregation as a corporate body, and not to its union with, or representation in this Convention.

Besides, the very requirements of the Canon that Churches shall be politically incorporated before admission into union with the Convention, shows conclusively that the

right of admission is subject to regulation, and therefore that such question is one purely of expediency, and not one of Christian privilege or right. Cases may easily be conceived, and such have actually occurred, where it would not only be highly inexpedient, but grossly unjust to existing Churches to admit into union new applicants. Various circumstances, more or less important, will necessarily enter into the consideration of the Convention, in determining such a question. In the short time allowed the Committee to consider the subject and to express their views, they have been unable to give such a full exhibition of all the considerations which present themselves, as they would have desired.

They think, however, that they have said enough to cause reflection and to show how full of difficulty would be the adoption of the principle in relation to St. Philip's Church, or any other colored congregation, of admitting their representatives to seats in this Convention. If once here, they would be entitled to all the consideration and to participate in all the duties and stations to which members may be assigned, or we shall practically repudiate the principle which admitted them

It is not believed that this Convention, for instance, would send one of them as a deputy to the General Convention, on account of the offence it would occasion to our brethren of other Dioceses. Thus their condition would be practically and continually one of inferiority and humiliation—more painfully aggravated by the expectation induced by an act which apparently promised their perfect equality. Your Committee do not believe that such an equality can be produced; that in the nature of things it can exist in this community—great and palpable inequality must prevail to the extent of preventing the colored race from any active participation in our Church government—and they believe that an attempt to correct it, contrary to the feelings and customs of our country, would not only be abortive, but would be attended with the worst consequences to our unity, our harmony, and our efficiency. They therefore recommend that neither St. Philip's, nor any other colored congregation, be admitted into union with this Convention, so as to entitle them to a representation therein. The consequence of such a determination probably will be, that such Churches and congregations will not be responsible to, or under the government or control of this Convention, but remain subject to the ordinary jurisdiction of their Bishop—and when their members become adequate, may have Church Councils of their own for their own peculiar government.

All which is respectfully submitted,
(Signed)

WM. H. HARISON.
REUBEN SHERWOOD.
J. C. SPENCER.

New York, October 2, 1846.

Rev. J. H. Elliott, D. D., read a Report from the same, as follows :

The Commission, to which this application was referred, has not been able to agree upon a Report which would express the views of all its members. One, the Rev. Mr. Capers, has removed from the Diocese. The illness of Mr. George A. Trenholm prevented his meeting the Commission more than once. The undersigned beg leave to submit that view of the case which, upon the whole, seems to him most in accordance with the spirit of our religion, the principles of our Church, and the best interests of all concerned.

According to the terms of the resolution under which it was appointed, the Commission had it in charge to report upon the application of St. Mark's and "all its relations to the Church and Constitution of this Diocese." Such a report must cover much ground, and the Convention will extend to me its indulgence should I trespass somewhat upon its patience. I will aim to be as concise as possible.

A brief notice of the history of the application will prepare the way for the discussion of its merits. Some may be present who have never heard these facts fully stated, and all will be glad to have their memory refreshed with regard to them.

Previous to the war, the people who go to make up this congregation were mostly free, and in varying numbers, were attached to the several city churches; many of them were of great respectability, and were accounted of sufficient piety to be admitted to the most solemn ordinance of the Christian Church. Some possessed considerable property, and were as well educated as the disadvantages of their position allowed. When, for Charleston, the war came to an end by its Federal occupation, Grace Church was the first, and for some time, the only church opened for Episcopal worship. It was filled with white people, and it has no galleries. Being without a place of assemblage for religious services, the colored Episcopalians, on the 1st May, 1865, applied to Col. Wm. Gurney, Post Comandant, for permission to occupy the Orphan House Chapel—the orphan children were then in Orangeburg. It is worthy of remark, as a proof of their respect for the rights of their white co-religionists, that even in that time of confusion and civil disorganization, they did not ask for any building which belonged to them, but for the unoccupied Chapel of a Public Institution. I mention these facts to shew that this class of our people did not, by any voluntary withdrawal, separate themselves from the whites, but were separated from them by the stress of circumstances. They were ministered to alternately by the Rev. Messrs. Green and Seabrook, the only two Episcopal Clergymen then in the city, who also officiated in Grace Church.

The Church of the Holy Communion, the next in order, was opened for worship in June. After things were more settled, and the Chapel was needed for its legitimate occupants, they purchased the wooden chapel in which St. Luke's congregation had formerly worshipped. Here they have remained ever since, but are now building a neat Church, at the corner of Warren and Thomas streets, the corner-stone of which was laid this year, with the usual religious services. Immediately upon the closing of the war, the congregation was formally organized under the name of St. Mark's, and a white pastor, the Rev. Mr. Seabrook, was called. He has been in charge ever since. The congregation has grown very much under his care. To the last Convention he reported ninety-seven families, five hundred and six souls, one hundred and eighty-seven communicants, one hundred and sixty-five Sunday-school scholars; \$720 for Rector's salary, paid monthly, and \$1,500 for current expenses.

The first motion towards the application before us was made in 1866. A deputation waited upon the Bishop, at the residence of Rev. A. T. Porter, who was present at the interview. The Bishop, while advising delay, encouraged them in the hope that at a future time the action of the Convention would be favorable to their admission. They, accordingly, made no further move until the year 1872, when Bishop Howe was approached on the subject, who also counselled delay. Again they yielded their wishes to the judgment of their Diocesan, and waited until 1875, when, with his full sanction, they made this application.

From this statement it will be seen that the application before us has been long under consideration; that it has received the encouragement of one, and the sanction of another of our Bishops; that the congregation so applying has been organized for ten years, and during that period has supported the pastor in charge, contributed liberally to all Church purposes, and waited very patiently for the decision of this Convention. The question is, shall we grant or reject the application?

In asking to be admitted into union with this Convention, which is the gov-

erning body of the Church in this Diocese, St. Mark's is only asking for what would be granted, as a matter of course, to a white congregation with similar qualifications. But the presence of colored delegates upon this floor is a new thing, and in view of all the circumstances, past, present, and to come, may well call for more than ordinary consideration. It is contended by those opposed to it, and we must give them credit for all honesty in the assertion, that the grounds of color, race, and former condition are not the only ones upon which their opposition rests, but that they are influenced by their conviction that St. Marks, and a *fortiori*, other colored congregations, could not send delegates fit to legislate for the Diocese. The admission of this particular congregation is considered by them as involved with that of others, which may apply hereafter, and they resist it even more as a precedent than as a present evil. It seems to be taken for granted that if the doors of this house are once opened to persons of this class, they can never be closed again, and that we can have no security against their introduction in such numbers, and of such a character, as will reduce our Ecclesiastical Assemblies to the level of our State Legislature. Certainly no greater evil could be anticipated, and if there was any certainty, or even probability of this result, the law of self-preservation would imperatively require of us to keep them barred. The fitness of the colored race to share in the legislation of the Church whereof they are members, is, however, hardly a practical question, unless they are here in such numbers as to control or seriously affect our legislation, while their presence, irrespective of considerations hereafter to be adduced, might be very desirable when questions affecting peculiarly their own class happened to be under consideration. Besides, if not now fit to legislate, what chance is there of acquiring this fitness except by their being allowed to participate in the legislative labors of a respectable body. It seems unfair to conclude, because they have failed, under circumstances so unprecedented as those which have given them, untrained and misled as they were, the command of our State Legislature, that, therefore, they are not fit now, and never will be fit to appear in a body over which they can exercise no possible control. As well might we argue that France can never enjoy the benefit of a representative government because her first National Assembly deluged her Capital and Provinces with blood. We are satisfied that the presence of four delegates from St. Mark's can, for the present at least, work us no serious harm. If they proved to be the worst of that brood which has been engendered in the slime of political corruption, they could only be impertinent and troublesome, and men of this class would soon cease to appear, where nothing was to be gained in the way of money or power. But this seems to assume an absence of good feeling and common sense in the congregation of St. Mark's, which their record does by no means warrant.

If it be said, as we have often heard it said, that the objection is not so much to St. Mark's itself, as to the precedent which its admission would form—that the body of the camel would soon follow its head, and the rightful owner of the tent find at last no place for himself in his own habitation, the answer is that, according to the Constitution and Canons of the Church in this Diocese, it is always in our power to stay the progress of the evil, if it prove to be an evil. These instruments draw a clear distinction between a congregation as an integral part of the Episcopal Church in the Diocese, and the same congregation as in union with this Convention. The former privilege does not by any means, as a matter of course, draw the latter after it. Canon II. of the new Canons adopted at the last Convention, prescribes the mode of organizing congregations as Churches. The terms are purposely made as easy as possible to facilitate the formation of such Churches. They deal entirely with the Ecclesiastical authority of the Diocese—the Bishop, or, during the vacancy of the Episcopate, the Standing Committee. The Convention is not consulted in the matter, and has no control over it, except as it is responsible for the Canon itself. The last paragraph of the first section of this Canon declares that “any Church so organized and recognized shall be an integral part of the Church in this Diocese, whether admitted into union with the Convention or not.” When, however, any such Church applies for admission

into union with this Convention, it must in the first place show its compliance with those conditions prescribed by the eighth article of the Constitution. It must have not less than twelve male adult members, and twenty communicants, and must further exhibit its means or prospects for the support of a Minister. After compliance with these and other conditions, which it is not necessary to quote, as they are more of routine, "The Secretary of the Convention shall communicate their application to the Convention on the first day of its session, whereupon," it is added, and we call particular attention to these words, "the Convention shall take such order upon it as they may deem proper." To the same effect are the words beginning the next paragraph: "Should the Convention make a favorable decision, the said congregation shall then be considered in union with the Convention of the Church in this Diocese." Moreover, its continued enjoyment of this privilege is made to depend upon the regular payment of its quotas to the Convention and the Bishop's funds. It thus appears that, after all the conditions prescribed have been fully met, it rests entirely with this body to say whether or not any congregation shall be admitted into union with it. It is a privilege which it may grant or withhold at pleasure, with or without reason, and no civil Court would, or could, compel a voluntary association, as is every Church in the eye of American law, to admit parties whom, according to the fundamental articles of its own Constitution, it has a clear right to exclude. Whenever, therefore, the granting of this privilege threatens danger, we can shut our doors. But upon what ground, it will be asked, can we refuse to one that which we have granted to another, no better qualified? We reply, upon the ground of self-preservation—the same upon which we are now invited to act while the danger is remote and problematical—to many not at all apparent. Upon this resource we can throw ourselves with far more justification, after we have made it clear to all men that we have, while room for doubt existed, risen above the prejudices of race and color, and sacrificed our most inveterate habits of thought and feeling upon the altar of Christian charity. Men will hold our conclusions in far more respect when it is evident to them that we have yielded as much as is consistent with the preservation of our Church from confusion and degradation. We allow that it is an experiment, but we contend that it is one which may be made with little risk, and which, for reasons that will presently appear, is worth making. We apprehend small danger of frequent applications in the face of the very considerable expense entailed by union with this Convention. This will operate as one check, and the uncertainty of its success, even after compliance with the constitutional conditions, will operate as another. Any attempt in the interest of political or social agitation, can be immediately frustrated by a blank refusal, and in a very little time things will settle down into their natural course, and he who apprehends a rapid increase of duly qualified colored congregations, has far more faith in the future of the freedmen than we find it possible to entertain.

It will, probably, be urged in favour at least, of further delay, that there is still some prospect of action on the part of the General Convention, looking towards the establishment of Missionary Episcopates among the freedmen, with Bishops and Conventions of their own. The matter was committed by the House of Bishops in 1874, to five Bishops, with instructions to report upon it to the next General Convention. It is possible, therefore, that some such plan may be adopted. But shall we deny or postpone the application of St. Mark's upon this very doubtful and certainly distant prospect of legislation? Whatever their present views, two of the committee, the Bishops of North Carolina and of Pennsylvania, have formerly expressed strong opinions against any such scheme. It is by no means certain then, that the committee will ever recommend it. If they do recommend it, it must run the gauntlet of both Houses, and involving as it does great difficulties of adjustment, the chances are enormous against its digestion and adoption by the next Triennial Convention. Under the most favorable auspices we cannot hope to see it made the law of the Church before the session of 1880. It seems to us that unless the admission of St. Mark's is beset by insuperable difficulties, and we have striven

to show that this is not the case, it should not be postponed, almost indefinitely, upon this doubtful chance of getting rid of it altogether. The conviction would grow upon them that we were merely evading their application, and would excite more irritation perhaps than an absolute refusal.

This Convention might make a strong representation to the General Convention in favour of the plan; but here again we are satisfied that the force of our appeal would be greatly enhanced by our consenting to this application. It would at once convince our Northern brethren that we are not actuated by an inveterate prejudice, with which they feel no sympathy, and would not consider entitled to any consideration. But with this evidence before them to the contrary, they could approach the subject dispassionately, and the probability of its being favorably entertained would be greatly increased.

Here then is a possible way of escape should the presence of colored delegates among us be attended by the dangers which many apprehend. It is not open to us now. It may never be opened. It may be found not to be necessary. But its necessity, if real, will be more readily appreciated after a fair trial of the course now presented, and which seems to a large majority of our fellow-churchmen the proper and natural one.

Much stress will be laid upon the social aspect of the case. It is, after all, the difficulty which will have most influence upon the minds of those opposed to the admission of St. Mark's. It is unfortunate that considerations of this kind, which are essentially worldly, should be allowed to influence a great Church question. If these Conventions are to be looked upon in the light of social gatherings mainly, we have, indeed, mistaken their aim and purport. We would respectfully submit that this would be to encourage a sentiment from which the Church in this Diocese has already grievously suffered. In all its past it has been regarded too much as the Church of a class. The Christian idea has been, we will not say subordinated to the social, but at all events hampered and controlled by it. Delegates have been sent here fully as much because they were gentlemen, as because they were Christians. In selecting them, their Christian character has far too often been left out of the account altogether. This may, in some cases, be unavoidable, if their Parishes are to be represented at all; but it would be a thing most deeply to be deplored, that our legislation should proceed upon any such principle. It is the glory of Christianity, not to obliterate those distinctions which are founded in the nature of man, and in the structure of society, but to hold them in abeyance to that far higher truth which recognizes in each true believer "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." We can add nothing to the nobility of a Christian, whether black or white, by admitting him to this floor; but we may, in the sight of God, asperse and vilify the patent of nobility, which He Himself has conferred, by deciding that such a man is not entitled to take his place among us in this Christian Assembly, to which, under our own Constitution and Canons, he has as clear a right as any white man. We contend that social qualifications are here utterly irrelevant. If it were a question whether a colored man should be admitted into any place, dominated, or largely influenced by the social idea, the argument would have great weight; but here the Christian idea should rule, or we have small claim to be called a Christian body. Upon this sacred ground a man's Christianity is his first qualification. His fitness to represent the Church which sends him here is his second qualification, and *that* is properly left with his constituents. If they are fit to be in the Church of Christ, their delegates are fit to be here.

But it will be said that their presence here will excite disgust, and stir up—what shall we call it—the Christianity or the spleen of our white delegates. Some have even gone so far as to threaten to withdraw from a body so contaminated. We trust that this unchristian temper, for we can call it by no milder name, will not prevail either to make them exclude the delegates from St. Mark's, or to exclude themselves from the benefits of a representation in this body. Unless they leave the Church of their fathers altogether, they would still be governed by a Convention, in which, by their own choice, they would have

no representation. They would, therefore, precipitate the very evils which they now so bitterly deprecate. It is, of course, easy for men to create the confusion and dissension which they anticipate—to make the presence of colored delegates here a root of bitterness and strife—and just so, it is easy for any one member of a household, however natural and expedient it may be for all to dwell in peace beneath the same roof, to destroy all harmony and good feeling by indulging such tempers as pride, jealousy, suspicion, uncharitableness and the like; but if they were all Christians, and professed to be influenced by Christian principles, it would be thought a strange line of reasoning, that their prejudices were so violent, or their tongues so unruly, or their tempers so bad that they could not endure each others' company even for a few hours. Of what account is Christianity but to keep man's sinful nature under control?—to cast out, not his brother, but his own evil spirit?—to make association an occasion of love, and not of unkindness? It may be said that men, even Christians, are sometimes so uncongenial, that they had better dwell apart; and that this is a case exactly in point. But if the inducements to their dwelling together are of weight and importance, it would, at least, be well for them to try the experiment before concluding it to be hopeless, especially when, as in this case, their association would be confined to about three days in every year.

Having considered the objections which we have heard urged to the admission of St. Mark's, it remains for us to point out some of the reasons, which may be alleged in its favour.

The principles of our holy religion should have greatest weight with all who here represent the Church, and these certainly favor the extension of equal religious privileges to all men indiscriminately, without regard to race, color, or condition. With God, the Maker of all, there is no respect of persons. In Christ the Redeemer of all there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all. The gospel proclaims the true brotherhood of men, and makes paramount the tie which unites them in Christ their living Head. This give its character to the Christian Church, and constitutes its true catholicity. Whatever tends to promote the perfection of this union is in harmony with its principles; whatever obstructs or impedes it, is hostile to them. While circumstances may render it inexpedient to confer a certain privilege at a given time, the tendency and intention of the Church, and therefore of its legislation, should always be in this direction. One great secret of good government is to know when to yield gracefully. As Christians we are to look not on our own things only, but upon the things of others also. "We are to do unto others as we would have them do unto us." Now this privilege of being represented in the body which is to govern them, is one that is very dear to all men. We call it a *right*, and if a right for us, it will be hard to prove that it is not a right for those who, as well as we, are integral members of one Church. Its assertion has been the turning point, the pivot, of all the struggles for liberty which have marked the history of modern times, and especially of our own race; nor has the Church been less regardful of it.

Indeed the representative system is the creation of the Christian Church, and she may point with just pride to this, as one of the beneficent fruits of that consideration for the feelings and interests of the least of her members, which is the very Spirit of the Gospel. Alison, in his *Introduction to the History of Europe*, tracing the rise of representative legislatures, pays this noble tribute to the primitive Church.

"It is doubtful, however, whether these causes, powerful as they are, would have led to the introduction of that great and hitherto unknown change in government which the representative system introduced, had not a model existed for imitation, in which, for a series of ages, the system had been fully established. The Councils of the Church had, so early as the sixth century, introduced over all Christendom, the most perfect system of representation. Delegates from the most remote Dioceses in Europe and Asia, had in them assembled to deliberate on the concerns of the faithful, and every Christian priest, however

humble his station, had some share in the formation of those great assemblies, by which the general affairs of the Church were to be regulated. The formation of Parliaments, under the representative system, took place in all the European States in the thirteenth and fourteenth centuries. The industry of antiquaries may carry the Wittenagemot, or actual assembly of leading men, a few centuries further back; but, six centuries before the earliest period assigned for such convocations, the Councils of Nice and Antioch had exhibited perfect models of a universal system of representation, embracing a wider sphere than the whole extent of the Roman Empire. There can be no doubt that it was this example, so generally known, and of such powerful authority, which determined the imitation of the other members of the community, where they had any common concerns which required deliberation; and thus to the other blessings which civilization owes to Christianity, are to be added those inestimable advantages which have flowed from the establishment of the representative system."

Alison might have gone back much earlier, even to the age of the Apostles themselves, and found in the Council assembled at Jerusalem, A. D. 50, a still more remarkable example of a representative body legislating with the consent of all, for the benefit of all. In this Council, held under the immediate superintendence of the Apostles, there were present, not only the Apostles and Elders of the Church at Jerusalem, but also the brethren—or what we would call the laity of that Church. Their presence is proved, not only by the place given them in the epistle conveying the decision of the Council, but by the language of St. Luke throughout his narrative of its proceedings. Thus: verse 12, "All the multitude;" verse 22, "Then pleased it the Apostles and Elders, with the whole Church;" verse 25, "It seemed good unto us being assembled with one accord."

The Gentiles were represented by Paul and Barnabas and others, (see v. 2,) deputed by the Church at Antioch. Of the importance of this council considered in this light, Baumgarten, in his learned commentary upon the Acts of the Apostles, thus writes: "In the first place we have to see in this assembly a representation of the Church of Christ, such as in the whole period of its development it has never had, and never will have again. The whole of one portion of the assembly represents the believers from among the Gentiles, and even though this portion numerically falls far below the other, it has nevertheless a preponderance in the circumstance that the impulse to the whole movement had proceeded from it; and as we shall see this half of the Church, by its very existence, furnished the principal motive for the decision which was come to eventually. Now, the party of the Gentiles was on this occasion represented in the assembly in a manner so perfectly adequate and satisfactory, that we may with reason assume that each self-conscious member of this half of the community of the Church would have discovered a sufficient guarantee in the representation which they here enjoyed."

The importance of this whole proceeding to the matter before us further appears in this, that with them, as with us, the introduction of the Gentiles to equal privileges with the Jews in the Church of Christ was a new thing; an innovation as abhorrent to the Jewish mind, as the admission of colored delegates to seats upon this floor can possibly be to the instincts of our own people. Yet under the power of the grace of God in this assembly of apostles, elders and brethren, they were not only accorded their equal place in the Church of Christ, but were allowed by their chosen representatives, to take part in its legislation, and to determine its action. A noble example which we cannot with safety disregard.

We may say that in its historical development, the Church has ever since been striving with more or less success to realize this ideal, and to continue a system which would secure to each class of its members an adequate representation, or at least one which would be in practice satisfactory to those concerned. In our mother Church of England, the laity are excluded, it is true, from Convocation, but from the intimate relations subsisting between Church and State, their control over Church matters is only too potential. In our own Church, each class has its representatives, and would not be satisfied without them.

If this class of our people, the colored class, is to form an integral part of our Church, and they are already recognized as such, it would seem that they should be represented in our councils in a way that will meet the requirements of the case. If we can do it consistently with our own preservation, we should do it. We are not bound to destroy or cripple ourselves in pursuit of a theoretic perfection, but we are bound to consider their feelings and interests until it becomes evident that by so doing we will injure them as well as ourselves. We think that there are reasons in favor of some concession in this direction, which apply now as they have never applied before. While in a state of slavery they were represented by their masters, upon the same principle that wives are represented by their husbands, and children by their parents. Besides there were civil disqualifications which forbade it. These ties are now ruptured, and these bars removed. In the eye of the law they are on a footing of civil equality. Whatever we may think of it, it stands an accomplished fact. This rupture of old relations and their civil enfranchisement, presents the question to us in a light altogether new. They now exist among us as a separate class, a distinct element, with Churches of their own, ordered and governed by themselves, and this isolation constitutes a strong claim in favor of some representation in the assembly to which they look for government. In excluding them entirely we will be taking a strong, not to say a harsh position, one very much opposed to the drift of events, the apparent leadings of Providence, the present spirit of American law, and the sentiments of the civilized world. We should be very sure of our ground before taking such a stand. We should consider all the consequences it may entail upon us. If we feel that it is right and necessary, then let justice be done, though the heavens fall, but let us be quite certain that we are upon the eternal rock of God's own righteousness ere we court any more ruin.

For let it be clearly understood that in this position we shall stand very much alone. So far as we have been able to ascertain by inquiries addressed to the Secretaries of the various Southern Dioceses, but one has held back, and several have already admitted colored delegates to their Conventions.

We subjoin letters from the Rev. Mr. Thackara, Secretary of the Convention of the Diocese of Florida; Rev. J. Worrall Larmour, Secretary of the Convention of the Diocese of North Carolina; from Rev. Geo. Woodbridge, Secretary of that of Virginia; and from Rev. W. C. Williams. D. D., for many years Secretary of that of Georgia.

FERNANDINA, February 5th, 1876.

MY DEAR BROTHER: Upon my return from attendance upon our Diocesan Council, I found yours of the 17th ult. awaiting me.

The action of our Diocese in regard to the matter of colored congregations and delegates to the Council is as follows: At the late Meeting of the Council, application was made by a colored congregation for union with the Council. It was organized last December, at Key West, under the name of St. Peter's Church.

The application was received, and St. Peter's Church, Key West, was, by a unanimous vote, received into union with the Council of our Diocese.

Of the delegates elected to represent this church, three were colored men and one a white man.

It seems that one of the Wardens of this Church is a white man. The names of these delegates were placed upon the roll of lay delegates. Only one was present and took his seat—the white delegate. So far, therefore, as Florida is concerned, the admission of colored churches into union with our Diocese is settled.

We have no colored clergy residing in our Diocese at present, but should any be ordained by our Bishop—he gave Mr. Love, of Savannah, Deacon's Orders—or come amongst us from other Dioceses, they would be admitted to a seat in the Council.

Our more prominent laymen—Southern men by birth and past record—are in favor of the admission of colored congregations into union with the Diocese. They say that they do not see how it can be avoided. Should Missions only, and not Parishes be organized, yet they say, the colored clergy, if there be any, could not be refused a seat in the Council. The tendencies and the evils feared have again and again been considered, yet the conclusion has been as stated.

Our Bishop has not formally expressed himself, but it is understood that he would act with his Council.

I trust that your Convention will be led to act wisely and under the leading of the Holy Spirit in this matter. It is certainly a most important one, and the

issues of any action are grave issues. One thing is evident, that we must not—at least ought not—by any action of our Councils, raise any barrier in the way of the Church's workings against this people. As they are part of the people for whom Christ died, they are, therefore, included in the mission and work of the church.

Rev. JAMES H. ELLIOTT, D.D.,
Charleston, S. C.

Yours, truly
OLIVER P. THACKARA.

RICHMOND, January 18th, 1876.

REV. AND DEAR BROTHER: In reply, I would say that colored ministers in this Diocese are entitled to a seat in the Council. We had one, the Rev. Mr. Atwell, who afterward went to Savannah, and afterward to New York, and whom I met several times in the Council, and from whom, on one occasion, I received the communion.

Their lay delegates are not entitled to a seat in the Council. There is a committee appointed to represent the colored congregations in the Council, and to transact for them those affairs which a lay delegate might attend to.

We have only one colored congregation in the Diocese, and that has a white minister, the Rev. Giles B. Cooke, of St. Stephen's Church, Petersburg. The colored Church which we tried to establish in this city has failed, principally for the want of a proper minister to attend to it.

I will send you next week a report of a committee appointed some twelve or fifteen years ago, to consider the questions connected with colored congregations in this Diocese, that is if I can find one.

Yours truly,

GEO. WOODBRIDGE.

Rev. C. C. PINCKNEY.

GOLDSBORO', NORTH CAROLINA, January 19, 1876.

THE REV. JAMES H. ELLIOTT, D. D., *Charleston, South Carolina*:

REV. AND DEAR BROTHER: Your letter of the 17th instant reached me to-day. In reply to your questions, I would state that St. Mark's colored congregation, of Wilmington, was admitted into union with the Convention, at the meeting of that body, held in Salisbury, in 1872. In 1873, another congregation, in Fayetteville, was admitted at the Convention, which met in that town. At the same time, I think, a congregation at Tarboro' was admitted. We have three colored clergymen in this State. One at Wilmington, another at Fayetteville, and another at Asheville. Lay delegates from at least two of these Parishes have attended the Convention since their congregations were admitted. So far, we have experienced no trouble at all. The colored clergy in this Diocese have conducted themselves in a most exemplary manner, and have now the good opinion of all, even of those who were opposed to their admission. The Rev. C. C. Brady, Deacon, in charge of St. Mark's Church, Wilmington, although raised and educated in *Boston*, is a man of exceptional judgment and tact; he has done a very excellent work for his people in Wilmington; he has the good opinion of every one, and, I think, the secret of his success is, that he *respects himself*. He rules his flock *well*, and they find no sympathy from him in their ideas of social equality. Our Bishops are both in favor of their having a voice in the Convention. Bishop Atkinson has taken the ground ever since the surrender, that the Church was bound to do something for the freedmen. You can get the Convention Journals of this Diocese from your Secretary, (Mr. McCollough,) And in the Journals from 1865 to the present time, you will find Bishop Atkinson's views, and the action of the Convention on this matter. There was considerable opposition to this move at first in the Diocese, but prejudice is dying out, and the colored people are making friends by their unexceptionable conduct. They never push themselves in the Convention, sit by themselves, and are very humble. I believe I have answered your letter. You can get the Journal from Mr. McCollough, and post yourself as to the action of this Diocese. If I can give you any further information, please call on me.

With kind regards, I am ever faithfully your friend and brother,

J. WORRALL LARMOUR,
Secretary of the Convention of the Diocese of North Carolina.

ROME, Jan. 20th, 1875.

MY DEAR ELLIOTT: Yours just received, and I hasten to reply.

Immediately after the war, in May, 1867, St. Stephen's (colored) Church, applied for admission. You were Chairman of the Committee on Admission of new Parishes. Many were ready to admit the colored Delegates, but many were bitterly opposed. I looked over the papers with you and found them informal. You reported the fact and it passed over. No movement was again made on the subject till 1873. In the meantime two colored clergymen, one a Deacon and the other a Priest, had come into the Diocese. The colored Church then asked the advice of the Bishop and Standing Committee as to the propriety of applying, saying they did not desire to embarrass us. The advice was to wait. At the same Convention the two colored Ministers were admitted, under the Constitution, as

it has always existed. One of the two, it was feared, would take advantage of it and make trouble. But the conduct of both was all we could desire. The year after the Church applied again, saying, for themselves they did not care, but that the colored Baptists and Methodists were making it a handle against them. Bishop Beckwith added to the Committee Gov. Jenkins, Judge Montgomery, and Mr. Whittle. You will see two had been Judges of the Supreme Court and the other a lawyer of the highest reputation. All the Committee enjoyed the confidence of the State of Georgia. The Committee, as I had predicted, reported that under the *Constitution* of the Church in Georgia they had a *right* to representation. The report was adopted without dispute. The testimonials were presented and the names of the Delegates called. The colored Clergymen have only used it for good and we have no trouble, and anticipate none.

Yours,

WM. C. WILLIAMS.

Thus Florida, Georgia and North Carolina at least, have set us this example. By sodoing they have made it impossible for the Southern Dioceses to present an undivided front upon the negative of this question. We cannot expect their support, and their action lessens very much the chance of the organization of the freedmen into separate missionary jurisdictions, with Bishops and Conventions of their own. To judge from the letters read, they have no wish to undo their work, and it is hardly to be expected that the General Convention will recognize so paramount a necessity in the premises as to supply a Missionary Bishop for the half dozen Churches which exist in South Carolina. This isolation renders it most inexpedient for us to assume a position which we are too weak to hold with any dignity or prospect of eventual success.

The other denominations are not a safe guide for us in Church legislation. They have, it seems, organized distinct Churches upon this basis, and have thus cut themselves free from the difficulty. Their principles allow this easy multiplication of distinct Churches; ours do not. The Presbyterian Church South is a distinct body from the Presbyterian Church North, and could act without consulting it; we cannot. Catholicity has its responsibilities as well as its advantages. We question upon other grounds the wisdom of their course. But whether wise or not, it is no precedent for us. What we are about to add will, however, apply to them as to ourselves.

We think it deserving of the greatest consideration, that by denying this application, we are very seriously impairing our last remaining hold upon this people, with whom our destinies are so inextricably involved. It is, of course, impossible for us to foresee the future, but this is certain, that for a long time to come, the white and colored races in South Carolina, must, for good or evil, influence each others fortunes. However painful in many respects, we must accept the situation in which we have been placed by the Providence of God, and make the best of it. Now then, how to do this. As to the soundest political course to be pursued by our people, it is not for us to say a word. The wisest may here differ. But that it is our interest, no less than our duty before God, to do what we can to elevate this race, to win them over to the side of religion and order, to inspire them with confidence in our goodwill and sincerity, to wean them from their ignorant and self-constituted teachers, and to weaken the triple cord of religion, political association and caste feeling, by which they are now held in bondage, no good Christian, or sensible man will deny. Yet it is proposed to us to repel a large and influential colored congregation, of whose piety and respectability, and sympathy with us, there is no dispute, because we do not care to sit with them in the same Convention, or allow them to have a voice, however humble, in the government of their own Church, or because we cannot bring ourselves to face certain unpleasant consequences, which may, or may not follow their introduction. Instead of joyfully taking them by the hand, and welcoming them as our co-workers in bringing about a better state of feeling between the two races, we are asked to deepen the chasm already existing, to cut away the last bridge of communication by which we may reach a better understanding, and to convince them, once and forever, that where we have the power we mean to wield it against every semblance of equality, even though it be in the Church of Christ. We may do our best to put another face upon it, but this

will be their reading of it, and they will find this construction sustained by the great majority of civilized men, even of our own race and color.

Now, whether this inference be true or false, it is one they will have the right to make—it is one in which they will be abundantly supported from without, and as regards the impression upon their minds, which, after all, is the practical matter, its effect will be to alienate them utterly, and to throw them into the hands of the unscrupulous demagogues, white or black, who would fain persuade them that their only hope of justice, and the maintenance of their present civil status, lies in closest adherence to the color line—*union* upon the basis not of honesty or public good, but of race and race only. We will put a sword into the hands of the men who are seeking our life, which they will clutch with ferocious joy and wield with merciless effect. Are we so strong in friends that we can afford to repel those who are volunteering us their good will and Christian fellowship? and this upon the offensive ground that they are not fit to co-operate with us in Church legislation, even in the humblest way?

Can we contemplate without dismay the loss of an opportunity like this, which may never again present itself? Will not men regard us with the contemptuous pity vouchsafed in history to those, who like the Non-jurors of England, and Bourbonites of France, in bigotted adherence to some untenable dogma, have drifted out of all relation to their age, and only await the broom of time to be swept into the dust heap of things useless and forgotten? But this impracticableness will not involve loss and contempt to ourselves only, but to the sacred cause which we have in charge. In this assembly we are legislators for Christ's Church. Its welfare and future are measurably in our hands. We owe it to our Master to make every sacrifice whereby its efficiency may be increased. If through our fault and because of our own over sensitiveness and prideful delicacy this people sink lower in the scale of humanity; sink out of reach of those healthful and kindly influences which we can bring to bear upon them, how shall we answer it to Him? How will our difficulties, whether secret or avowed, abide his judgment? It may seem to some a small thing to do or leave undone, but to us it presents itself as a most critical point in the history of our Church and Diocese. It seems to us a question whether we will grow and expand or wither and die; whether we will plant ourselves at once upon principles, Christian and catholic, or yield to prejudices of class and education; whether we have that faith which overcometh the world, and removeth mountains, or that which magnifies mole hills into mountains, and sees a lion in every shadow thrown across our path.

JAMES H. ELLIOTT.

Rev. C. C. Pinckney read a Report from the same, as follows :

We approach this grave subject submitted to our consideration by a brief retrospect of our former relations to the colored race.

It is our earnest desire to do our duty to this race in the future, as in the past. We recall the efforts of our Church in this Diocese for thirty years before the late war, when the blacks were in the dependant position of slaves. We remember the thorough missionary system in operation in our State, by which the gospel was freely preached to them by our parochial clergy, or by missionaries especially devoted to their service. We remember the forty-five or fifty chapels built by our planters along the seaboard of South Carolina, for the exclusive use of their slaves.

Riding by these modest Churches, as they looked up from their embowering foliage, we often felt their silent, but grateful, testimony to the fidelity of the masters who built and supported them.

We recall the number of baptized and communing members of the African race, that while our Church had 5,000 communicants in this Diocese, nearly 2,500 were colored. We cannot forget the thorough system of catechetical instruction pervading our low country, where the black population predominated, nor the familiar hymns and chants which resounded through the land.

Never in Europe, or America, have we found the children of the poor so well taught, as they were on our large plantations. Never have we seen them more familiar with hymns and simple catechisms, the ten commandments, and the Scripture facts embodied in the creed. We have seen ladies of noble birth in England devoting a portion of their daily life to the instruction of the poor. And on many a Carolina plantation, the wife and daughters of the household consecrated certain hours of every day to the religious instruction of the colored children. While on Sunday, the minister or catechist, the master or mistress, assembled the adults, and, following the Apostolic model, ceased not "to teach and preach Jesus Christ."

These relations between the owners and their slaves ceased with their emancipation, and the religious instruction ceased at the same time. The great majority of the colored communicants have forsaken our worship, and selected teachers of their own color, many, we know, unfitted, intellectually or morally, to guide others.

The congregation of St. Mark's have proved an exception to the general rule. They have adhered to our Church, and now ask for admission to the Convention. It is the first application of a colored congregation to this privilege.

Shall we grant it? What is wisest? What is right?

So far as this application goes, we have no difficulty. We would treat it as any other individual application. Have they complied with the canonical requirements? There is no question of that. They have the full complement of members; they support their minister; they give evidence of their attachment to the Church; they pledge obedience to its laws, and, therefore, are entitled to admission, unless there be imperative reasons to the contrary.

We see none in the case of St. Mark's, except color. They are not of our race, yet closely allied to it, and more in sympathy with us than with the blacks.

Their admission would bind them more firmly to our Church, and may make them a link between us and the scattered members of our former charge.

Their refusal would repel them from our doors, and weaken our hold upon them, and upon the colored race in South Carolina. Two colored congregations have been admitted to the Convention of North Carolina, and one to the Convention of Georgia. Neither trouble nor inconvenience have resulted therefrom.

Looking at St. Mark's alone, and weighing the reasons for and against, we think the former preponderate, and that the Church should be admitted into union with the Convention.

But we freely admit that the question has a wider range, and that we must regard it in its bearing upon the admission of colored Churches to legislative power in this Convention. That is a grave question; we do not wonder that it stirs the hearts of thoughtful men, who desire to do their whole duty to God, to His Church, and to the African race by whom we are surrounded. Their incapacity to legislate wisely in Church or State is painfully evident to us. The moral and political deterioration which has followed their admission to power, in every department of life, must impel us to protect the Church against a similar evil.

How can we reconcile our duty to the Church, with our duty to this (intellectually) still dependant race? How can we fulfill our mission to them? How can we extend over them the conservative power of the Episcopal Church, and show them our longing desire to impart to them the riches of Christ, as God has entrusted the gift to us?

The true solution of this question demands all the wisdom which the Church can bring to bear upon it. Our conviction is that it is to be found in the appointment of Missionary or Suffragan Bishops for the colored race.

Let such Bishops be appointed for one or more Dioceses desiring their services. Let them organize the colored members into congregations, and Convocations, or Conventions, as the General Convention shall determine. Let them ordain colored ministers to minister unto them, as they can be found fit. Let them maintain the conservative influence of our worship, so needful to correct the fanatical tendency of an emotional race; and we hope and believe that this special mission will re-awaken their former attachment to the Church, and bring forth fruit which shall abide.

This suggestion (originally made to our Convention, in the Bishop's Address) the writer urged upon the Board of Missions, in 1873. It seemed to meet with favor. But at the subsequent session of the Board, in 1874, it was rejected. Is there any hope of the success of any such proposal now?

An examination of the Journal of the last General Convention, satisfies us that the mind of the Church is verging in this direction. There is a proposition now under consideration by a Committee of the House of Bishops, looking to the appointment of Missionary or Suffragan Bishops for different tongues and races in the United States. The Bishop of Maryland moved the Resolution. The venerable Presiding Bishop, who has had experience in Kentucky, has just endorsed the proposition. And we believe that a united petition from this, and other Southern Dioceses, would induce the General Convention to grant the requisite sanction.

While the whole Church admits the obligation to do what we can for the freedmen, we alone feel the difficulties which lie in the way of success; and we can see no better solution of the case than the above suggestion. It would prove a safety valve to us, and other Dioceses, where the black population outnumbered the white.

The admission of St. Mark's would, it appears to us, facilitate the attainment of the requisite authority from the Church in General Convention. For it would show that we have no such inveterate prejudice of race or color, as would prevent us from acting dispassionately in dealing with so solemn an issue.

Looking at the case in its individual aspects, and looking at it in its relation to the Church at large, we think its admission the wiser course. Nor do we see the imminence of any such dangers as some anticipate from this step.

The constitutional guards over which we have control, seem amply strong to prevent any such influx of ignorance as may endanger the conservative character of the Church.

The policy of a Catholic Church must be liberal. To all spiritual privileges, we must open the door widely; and to all other rights of God's household, we must admit the members of Christ whenever they have the requisite qualification. St. Mark's has the canonical requisites. We do not see our right to reject them morally or legally. Therefore we advocate their admission.

Resolved, That the application of St. Mark's Church for admission to union with this Convention be granted.

Resolved, That this Convention memorialize the General Convention to provide Missionary or Suffragan Bishops, for the spiritual oversight of the colored race.

C. C. PINCKNEY.

On motion, the Convention took a recess until 5 1/2 o'clock.

5 1/2 P. M.

The Convention resumed its session.

On motion of Mr. Colcock, the first resolution appended to Mr. Pinckney's report was taken up.

Rev. J. H. Elliott moved as a substitute, the two resolutions blended into one.

The Chair decided that the whole subject was now before the House. After some discussion, on motion of Mr. Haskell, both propositions were withdrawn, in order to a motion to close the debate, hear the Bishop, and take the vote; which motion was put and carried.

The Bishop then addressed the Convention, as follows:

I have thought, gentlemen and brethren of the Convention, that I could better aid you in your deliberations upon the question before us—the admission of St. Mark's, Charleston, into union with the Diocesan Convention—if I set down my remarks in writing, and so quite removed from any excitement of debate, and from the many side issues which are apt to spring up in a lengthened discussion upon a question which involves very deep and earnest feeling. My words may indeed lose something of their force (if they possess any) in not being the offspring of the moment, but I am quite willing to forego any advantage in this direction, if in the room of it I may win the ear of your cool Christian judgment, and direct its attention to principles which lie very deep—far deeper in my estimation than any local traditions can possibly do. I have very decided convictions in regard to the question before us. I have not come to them in a day; they are inwoven into the very texture itself of my views concerning the Church, and I cannot but think, that if we reject the application of this congregation, we shall, as a Convention, make a most serious mistake, not only in reference to Church principles, but likewise in regard to the lower ground of expediency. While, however, I am perfectly satisfied in my judgment in regard to the result which ought to be reached by us in this instance, I at the same time pay great respect to the opinions of those of my friends from whom it gives me great pain to differ. I will try not to detain you too long with my remarks, but if I should be over long, it will only be because I deem the question under discussion one of the most important that ever came before you, and because on it are suspended results which may affect the welfare of the Church in this Diocese for many years to come. Let me proceed with my reasons for the judgment which I have formed, and which may, or may not, strike the members of this Convention.

I first of all bring to your notice a principle which with us, of the American Church, cannot be brought into dispute, and in doing so prefer to quote the words of another: "Every true Christian Church," says an article in Dean Hook's Church Dictionary, "is a body of men associated for religious purposes, and composed of two distinct classes, the Clergy and Laity; the Clergy especially and divinely set apart for sacred offices, the Laity exercising the duties and receiving the privileges of religion in the midst of temporal occupations and secular affairs." * * * * *

The Clergy alone no more constitute the Church, either in a spiritual, in an ecclesiastical or in a political sense, than do the Laity alone; and the Church has no existence, no duties, no rights, no authority, except as it is composed of both Clergy and Laity.* We, all of us, I assume, accept this definition as far as it goes, that the Church is a Body made up of Clergy and Laity. I advance one step further, and shall again have your unhesitating assent, as members of the American Church, to this position, viz, that the Laity being a part of the Church are to be represented, by their own Order, in the Synods or Conventions of the Church. You will agree that in our branch of the Catholic Church, here in the United States, no Canon is binding on the Laity, except as the Laity have representation in Church Councils. Now it was not always so. In the Council at Jerusalem, indeed, there were Apostles, and Elders and Brethren; but this example was not generally followed. In the very early ages of the Church, the legislative as well as the judicial functions were discharged by the Bishops, but they very soon came to share their responsibilities with the Presbyters, in Diocesan and Provincial Synods. In the Council of Eliberis, (I refer to Bingham's Antiquities) there were no less than thirty-six Presbyters sitting together with the Bishops. The first Council of Arles, called by Constantine, had also several Presbyters in it. As to the Laity they were present at Councils as spectators, and by an outside influence as it were, sometimes dictated the choice of a Bishop; but they had no controlling influence in legislation. But as time wore on, particularly after the conversion of Constantine, the Laity found an indirect representation through the State. In England, in the time of the Saxon Church, Councils of the Clergy could establish laws for the government of the Clergy, yet where the Laity were concerned they must be passed by the Witenagemote, or Saxon Parliament, in which the Laity were represented.† And this implied or suppressed principle that the Laity could be bound only by a representation of some sort, is fully endorsed by England's great theologian, Richard Hooker. He is arguing with the Puritans who would exclude the Laity in and under the State or Crown from legislative influence in the Church. Let me quote a few words from this great writer, whom every theologian, not to say lawyer, must abundantly respect. Hooker says, "the subject of power civil, all men confess to be in the body of the commonwealth; the good or evil state whereof dependeth so much upon the power of making laws, that in all well settled States, yea, though they be monarchies, yet diligent care is evermore had that the commonwealth do not clean resign up herself and make over this power wholly into the hands of any one.

"For this cause, William, whom we call Conqueror, making war against England in right of his title to the crown, and knowing that, as inheritor thereof, he could not lawfully change the laws of the land by himself, for that the English Commonwealth

*(Vid. Article Laity.)

†(Vid. Hoffman on Church Law, page 52.)

had not invested their kings before with the fulness of so great power ; therefore, he took the style and title of Conqueror. Wherefore, as they themselves cannot choose, but grant, that the natural subject of power to make laws civil is the Commonwealth ; so we affirm that, in like congruity, the true original subject of power also to make Church-laws is the whole entire body of that Church for which they are made. Equals cannot impose laws and statutes upon their equals. Therefore, neither may any one man impose Canons Ecclesiastical upon another, nor yet one Church upon another.”* Bear with me while I make one more quotation from this writer in behalf of not merely the privilege, but, if I may so say, the right of the Laity to a voice in Ecclesiastical legislation. “Till it be proved,” says Hooker, “that some special law of Christ hath forever annexed unto the Clergy alone the power to make Ecclesiastical laws, we are to hold it as a thing most consonant with equity and reason, that no Ecclesiastical law be made in a Christian Commonwealth, without consent as well of the Laity as of the Clergy, but least of all, without consent of the highest power.”†

I would take nothing for granted too easily, but I think I may assume that we are all agreed thus far, and particularly in Hooker’s position, that in so far as the Church of England is concerned, from which we have sprung by legitimate descent, Ecclesiastical legislation, to be binding upon the Laity, implies Lay representation either through the Crown or through the Parliament ; in default of a better representation, through Church Councils. Let us cross the Atlantic now from the shores and Church of England to the daughter Church in this country. The principle concealed, but nevertheless implied, in the mother Church, is openly expressed, and put in the forefront by the daughter Church. It is no longer reasoned out, as Hooker reasons it out from the nature of things, but Lay representation in the Councils of the Church is made one of the fundamental Articles of Her written Constitution, and of the written Constitutions of the separate Dioceses.

I call your attention to the legislation of the 3d Convention of this Diocese held in Charleston, April 26, 1786. Rules framed by the General Convention held in Philadelphia, in September and October, 1785, were ordered to be read. Among these rules prescribed was the following : “In the said Church in every State represented in this Convention, there shall be a Convention consisting of the Clergy and Lay Deputies of the congregations.” On motion to take up the rules for consideration, this rule was agreed to.

In Section 1, Article III. of our Constitution, adopted in 1873, it is declared that the Convention shall be composed of Clergymen and Laymen. The Clergy represent their Order, the Laymen represent the congregations of which they must be members. A man is constituted a Layman by his baptism, which makes him a member of the Catholic Church—but to be a complete or “faithful” Layman, he must be in full communion with the Church, and participate in the Holy Eucharist. “For without this,” writes Bingham, “a man was only an imperfect Christian, and in an incomplete state, and scarce to be reckoned of as a perfect and proper member of the Church.” But is, you ask, every congregation in a Diocese entitled—I use the word entitled—to a representation in the Diocesan Convention by its Laymen ? I think so, if a congregation comes up to all the requirements which you have set forth in your written Constitution ; for

*Hooker, Book VIII., Ch. 6.

†Bk. VIII., Ch. 8.

otherwise, you go contrary to the fundamental law of your own being, which is, that the Convention is the organ through which the Church of the Diocese speaks and acts. Now every duly organized congregation is an integral part of the Church in the Diocese—it is such of its own being, and because it lies under the jurisdiction of the Bishop; for the Diocese itself is defined by the limits of a Bishop's jurisdiction. With us the Diocesan limits are coterminous with the limits of the State, but should a new Diocese within the State be at any time formed, the limits both of the new and of the old would prescribe a Bishop's jurisdiction, and every person within that jurisdiction, belonging to our household of faith, would be *ipso facto* a member of such Diocese, and every organized Church would be an integral part of it. You have set this forth in the last clause of Section I, of Canon II. of this Diocese, when you say, "any Church so organized and recognized shall be an integral part of the Church in the Diocese, whether admitted into union with the Convention or not."—which clause is declaratory only, not constitutive—that is, such a congregation must, *in the very idea of a Diocese*, be a part of it whether there be a Canon on the subject or not.

Now, then, if the Convention represents the Church of the Diocese in Council—and if every organized Church be an integral part of the Diocesan Church—why should not every "integral part" have its voice and vote in Convention? Why should A. and B. have such representation, but C., who is equally with A. and B., a part of the Diocese, not have it? Practically speaking, all such congregations have had such representation hitherto. For so soon as a group of church people formed themselves into a congregation, and elected a Vestry, to do which last, it may be, they had to summon to their assistance one or more Baptist, or Presbyterian, or Methodist friends—you have opened this Convention to such congregations—because no doubt you thought, and that congregation thought, that such union would strengthen their hands. But by your Constitution, which passed last year its first reading, and on yesterday its final reading, and so is our law, you have made certain restrictions in regard to representation in this Body, and, I think, very wisely. Not every organized congregation is to have representation, but such as have twelve male adult members and twenty communicants, and come up to the other requirements of Article VIII. of the Constitution. This restriction bears equally upon all, and when a weak congregation shall have strengthened itself, and attained maturity as contemplated by the Article referred to, then it may come up here and add its voice to those of other congregations—and will, at least, have a moral right to be represented here, growing out of the structure of the Church itself. If it be refused admission, then it must be distinctly upon grounds which affect all congregations throughout the Diocese, and of which all are parts. You must not say that only the congregations of Charleston shall be represented, for that would be a wrong to Churches outside of Charleston, and which are equally with the City congregations integral parts of the Diocese. And so, too, you must not say that colored congregations, which are also parts of the Diocese, must be excluded from its Convention, for the laws of Church life affect them as well as others. If you do say it, then you deny an Ecclesiastical right which belongs to them, as well as to all other integral parts of the Diocese.

And I go further, and say that, in my judgment at least, you will not alone deny an Ecclesiastical right, but that you will also go in direct opposition to the mind and usage of the entire Anglican Church, of which we are very humble members. For if a

Church presents itself, already a part of the Diocese, and complying with all your terms of admission as laid down, not alone in your old Constitution. but in your Constitution adopted at this session, and asks for admission into this Convention, and you refuse it admission, on the ground of race—and it will be utterly idle to allege any other—you will, I say, in my judgment, do a most uncatholic act, and register the Church in this Diocese as the Church of a caste I pray you pause, before you take such a position as this. I attribute a great deal of our present depression to the fact that we have been so closely allied with wealth in times past, and with the social position which usually accompanies wealth, especially if it be ancient wealth. Do not let us return to or seek out our old danger, by saying, through the doings of this Convention, that the Church in this Diocese shall be the “white man’s” Church, and that only—and you will say it, in my poor estimation, if you voluntarily take the position that no Churches of colored people shall be represented on this floor, even though they come up to all our constitutional requirements. Some may not regret such a result, but I should deplore it with all my heart; for if we are to have no dealings with the larger portion of the people in this State—if, as a Church, we bind ourselves by our own act here, in Convention assembled, to give them no portion in a very important part of our Ecclesiastical inheritance, then I very much fear that our usefulness, as a Church, will be seriously impaired. I know the reply which arises in some minds to this. It is that we do not turn or repel the colored people from the Church when we refuse them seats in Convention, because they have the sacraments of the Church, because they have the services of her duly ordained ministry, and they are under the jurisdiction and cure of the Bishop. I am aware of all this. I very well know that this Convention is not the Church in this Diocese, but only the organ through which the Church in the Diocese expresses thought and action—and that any and every congregation is a part of the Diocese, whether united with its Convention or not. But this is not an answer to the suggestion which I have made. We believe, do we not, that we are a part, no matter how insignificant we may be in point of numbers, of the Catholic Church?

If so, then we are something more than a close corporation, or association, and by our very charter, handed down to us from the past, we are bound to address ourselves to “all sorts and conditions of men.” But now if we say that colored congregations which come up to all the constitutional requirements, which we ourselves have imposed, only on yesterday, shall, nevertheless, *not* be received here, then I ask, how much success do you expect to meet with among the colored people of this State? I am going on the ground, of course, that as representatives of the Church you think the Church ought to address herself to the colored people. If you do not think so, and if you accept it as a happy solution of our difficulties, that there should be no congregations of colored people belonging to the Diocese—in that case there is no common ground for us to argue from. But if it is agreed that the Church to which we belong ought, in virtue of Her Divine Commission, to address herself to them, and to gather them under her influence, then how can you reach such a result, or expect to reach it, if you exclude them altogether, and under all circumstances, from your Church Conventions? It is all very well to say, that they ought to be content with the sacraments and ministry of the Church, but he understands very little of human nature if he expects the Church to grow, or have any influence over these people upon such terms. Do you commission me to say to them, you may form congregations, you may build your churches, you may support

your pastors, you may have the services of our Bishop, but you must not expect seats and votes in the Council of the Church? Will you say to them, yourselves, by your rejection, you may belong to us, but you must have no voice in passing the Canons which you will be expected to obey, no voice in the assessments which you will pay, no vote for the Bishop who is to be over you, in the Lord? I have only to say, brethren, that if these are the terms upon which you expect to extend among the colored people a Church which you believe to be catholic, there is small need to predict disappointment. And there will be smaller need still, to provide, by restrictive legislation, against the fancied dangers which are thought to attend upon their admission. If you will believe me, the dangers which lie over against this Convention do not arise from the multitude of its Deputies, but they threaten rather from the opposite quarter, that you will dwindle down to a very small body, even of white representatives.

Observe, I am not arguing for an indiscriminate union of congregations which have not the qualifications which you have set down in your Constitution, but only that when these qualifications are met in the instance of any congregation applying to be admitted to this body, the question of race shall not be raised. And why should you refuse such a congregation admission to seats and votes in the Convention of the Church? Are they not a part of the Church? Is it not a foundation principle of this Church that the Laity shall have a voice in its councils? And do you not go counter to this conceded principle, if you refuse it to laymen because of African descent? Whence comes your own right, my brethren of the Laity, to sit here in behalf of the Church? Comes it not ultimately from the great principle which Hooker announces in the passages which I have quoted—even because you are a part of that Church for which you legislate? Now, I submit, that if you deny a congregation representation here because of race, you deny ecclesiastical rights and privileges which belong to it equally with the very respectable congregations which you have the honor to represent on the floor of this Convention. Place what restrictions you think necessary to guard the admission of laymen into this body—but be careful how you put admission absolutely beyond the reach of laymen, because the reasons, which govern your actions, take their spring, in great measure, if not altogether, from ethnological grounds. In so doing, I am persuaded you will fall into very serious error, because you will part company with your sister Dioceses of the South—to say nothing of ecclesiastical usage elsewhere, and the ancient traditions of the Church.

In bringing my remarks to a close, and I would like to have said much more, but must bear in mind, not to consume too much of your time, I will say a few words in regard to the congregation which has made an application to be admitted into union with this Convention. This congregation was formed in the year 1865, and after the close of the war. Prior to that time the members which composed it worshipped in the other Churches of the city. Upon the evacuation of Charleston by the Confederate forces in February, 1865, the only Churches of our communion, I think I may say the only Protestant Churches kept open for divine service, were the Church of St. Paul's, Radcliffeboro', and St. John's Chapel, Hampstead. In the latter, Rev. Dr. Marshall officiated; in the former, myself, assisted by the Rev. Mr. Green.

In those dark days, which I can never forget, and when the City of Charleston was filled for a time, with the smoke of its smouldering ruins, and a uniform almost forgotten, reappeared on its streets, there were large congregations at St. Paul's, and none more steadfast in their attendance than our friends who now worship in St. Mark's.

They filled the gallery, and when the Holy Communion was administered they approached the chancel as aforetime. Never, so far as I can remember, did they by word or deed, add anything to my many embarrassments at that trying time. But after a few weeks, St. Paul's Church was closed by order of the military authorities, and St. John's Chapel, a comparatively small building, remained the only Church of our communion open for public worship in all of the City of Charleston. But soon a like fate befell this Church which had already befallen St. Paul's. St. John's was closed.

In course of time, however, and as the summer of 1865 advanced, Grace Church was reopened by the Rev. Messrs. Seabrook and Green, but of course it was utterly inadequate to accommodate all—and so, on this entire breaking up of the old order of things, and with closed Churches everywhere, our friends of St. Mark's, many of whom also had been impoverished by the results of the war as well as ourselves, united to form a distinct congregation, under the title of St. Mark's, with Vestrymen and Wardens. Almost their first step was to apprise our late Bishop of their action, and to ask for his approval. I read, at your last session, the Bishop's reply, in which he endorsed their movement most emphatically, and commended them for their filial adherence to the Church in which they had been brought up. Their next step was to secure incorporation; and thus fully organized, they called a Rector, and have paid him a fixed salary with regularity, and without any assistance whatever from the Missionary Society of the Diocese. So far from receiving assistance from the Diocese, they have aided in Church work, and are now engaged in erecting a substantial building of brick, the corner-stone of which I laid in January last. I turn to the Journal of last year and find reported from this Congregation ninety-seven families, one hundred and eighty-seven communicants, whole number of souls, five hundred and six. Their offerings, including Rector's salary and current expenses of the Parish, are reported at \$2,220, making St. Mark's, in regard of money contributions, the ninth congregation in the Diocese. In the first year of my Episcopate, and after St. Mark's had been in existence seven years from the close of the war, I was asked about their applying for admission into this Convention. I suppose they felt it would be a strength for them if they received this recognition by the Convention—for why does any congregation apply to be admitted unless it is a help to them. If this Convention, I say, is thought to give strength and dignity to a congregation by union with it, why should not St. Mark's desire for itself what all of you, my brethren, have desired for your congregations?

On this occasion to which I refer, my advice was *not* to apply. Not but what I was of the same opinion then that I am to-day; but I was new to my present position, and so, probably, seeking myself more than St. Mark's, I advised delay, for I did not wish my first Convention disturbed by a question upon which I knew there must be a very serious conflict of opinion. But I afterwards determined that if ever the opportunity occurred again, I would not take upon myself the responsibility of keeping out of the council of the Church a congregation, which I believed ought to be represented therein, but that I would remove the responsibility where it belonged, (*viz.*) to the Convention itself; and hence it is, brethren, that the application of St. Mark's, Church is before you for consideration to-day; *and eleven years after its organization.*

Unfortunately, the high principle for which I am contending, and of which I feel the more assured the more I reflect, comes to you and invites your decision under very considerable political excitement, but it is not my purpose to dwell on this, for my heart sickens at the thought of a great catholic principle being repudiated by this

Convention because of untoward circumstances in the State, including those which have occurred since your last session. But, my brethren, I ask you not as Carolinians, but as representatives of the Church in Convention assembled—if the two races in this State, under adverse influences, are drifting asunder, one from the other—shall the Church of God catch the evil infection, and instead of trying to put a stay to it, rather add fuel to the flame? I do not argue from expediency, as you will have seen from my remarks, but from sound ecclesiastical principle; but not unfrequently the best *results* attend upon adherence to well established principle, and if the action of this Convention should be such as to bear witness of our willingness to give to all their dues, even in opposition to a very strong social and traditional pressure, I am sure it would do much to make for peace and conciliate confidence. But if it did not have any such result, nevertheless, I know, and am assured, that it would witness for the Church in this Diocese with Him who has pronounced a benediction upon the peace makers. And then, too, though the world outside of us, in the approaching political canvass, should roar loudly and angrily, as small doubt it will do, like a tempestuous sea which cannot rest, but “casts up mire and dirt,” yet shall this Convention be a lighthouse upon a rock, whose steady flame of truth and love shall burn without a flicker from the blasts without, shining far and wide throughout our State, because mindful of the words of Him who said, “Ye are the light of the world, a city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father who is in Heaven.”

The question being upon the adoption of the first resolution, a vote by Orders was called for and taken, as follows :

Of the Clergy, ayes 17 ; nays, 9.

Of the Laity, ayes 12 ; nays, 17 ; divided, 2.

So the resolution was not adopted.

On motion, after Prayers by the President, the Convention adjourned to meet to-morrow morning at 10 o'clock.

JNO. D. MCCOLLOUGH, *Secretary*.

FOURTH DAY.

MAY 13th, 1876.

The Convention met pursuant to adjournment.

Morning Prayer was said by Rev. Messrs. Tillinghast and Hay.

The Convention was called to order by the Bishop.

The Minutes of yesterday were read, and, after amendment, approved.

Names of members absent on preceding days were called, but none were present.

The Committee on Credentials of Deputies presented the following Supplemental Report :

The Committee report the following Deputies as entitled to seats from their respective Parishes :

From Church of the Advent, Spartanburg—J. M. Elford, H. S. Ball, J. C. Win-smith, T. G. Massie.

From Church of the Messiah, North Santee—F. L. Frost, S. E. Barnwell, A. G. Trenholm, P. P. Palmer.

W. F. COLCOCK,	} Committee.
F. L. MANNING,	
WM. H. PARKER,	

The names of the Deputies were called, but none answered.

The Committee on the State of the Church presented their report, [see Appendix III., A,] with the following resolution appended :

Resolved, That the Treasurer be authorized to cancel and destroy the note given in security for the loan of two hundred dollars (\$200) to the *Monthly Record*.

Which, on motion, was adopted.

The Trustees of the University of the South presented their Report. [See Appendix III., F.]

Mr. J. J. Pringle Smith offered the following resolution, which was adopted.

Resolved, That the Committee on Constitution and Canons be requested to consider, in conference with the Trustees of the Advancement Society, some means of reconciling the provisions of Canon XI., with the existing arrangement with the Advancement Society, so that the connection between this body and the said Society be not severed.

Rev. A. T. Porter offered the following resolution, to lay on the table until the next Convention :

Resolved, That the Constitution be amended in Art. III., Sec. 4, by striking out the word "members" in third line of said section, and inserting instead the word *communicants*.

Which was adopted.

On motion of Mr. John Hanckel,

Resolved, That our cordial thanks be tendered to the people of Columbia, for their courtesy and generous hospitality extended to the members of this Convention.

On motion of Rev. A. T. Porter,

Resolved, That the Bishop is hereby respectfully requested to permit his address on St. Mark's Church to be published in the Journal, and to furnish the Secretary with a copy of the same.

Rev. J. D. McCollough moved that the Report of the Committee on the Constitution and Canons, the substance of which is embraced in the Constitution and Canons already passed, be adopted as a whole, postponing for the present the printing of a separate edition of the Constitution, etc.

Which was agreed to.

On motion of Rev. John Johnson,

Resolved, That the next meeting of the Convention be held in St. Philip's Church, Charleston.

The Registrar presented his Report. [See Appendix III., E.]

On motion of the Secretary,

Resolved, That one thousand copies of the Journal of this Convention be printed.

On motion of Mr. Pinckney, it was ordered that the Act to incorporate Churches, printed in our Journals, be omitted therefrom; and of Mr. Cornish, that the law now in force be printed instead.

Mr. Brewster moved that Convention now adjourn *sine die*.

Whereupon, the Minutes of to-day were read and approved, and after a few parting words from the Bishop, with Prayers and Benediction, the Convention adjourned *sine die*.

W. B. W. HOWE, *President*.

JOHN D. MCCOLLOUGH, *Secretary*.

APPENDIX I.

BISHOP'S ADDRESS

TO THE

EIGHTY-SIXTH ANNUAL CONVENTION.

My Brethren of the Clergy and Laity, in Convention assembled: Accept once again my hearty welcome to the Annual Council of the Church in this Diocese. May the Holy Spirit of God be with us, to give us a right judgment in all things, and to lead us into all the truth, for we legislate in behalf of the Church of Christ, which He purchased with His most precious blood, and that we may not wound it by our acts, but rather build it up and strengthen it, we need the constant assistance of Him whose presence I have invoked.

As on a former occasion, so now, I refer you to the Journal, when it shall have been printed, for the record of my official acts and services during the past year, and hasten at once to lay before you matters pertaining to the Diocese, which are of more general interest.

And first, as to changes in our Clergy list. These changes have been more numerous than in any former year of my Episcopate. Five of my Reverend Brethren have departed this life and will be no more seen in the Church Militant. Two have been transferred to other Dioceses. One has been deposed; in all eight are not with us to-day, who were with us one year ago. On the other hand, two Presbyters have

been received into the Diocese: the Rev. H. M. Jackson, from the Diocese of Virginia, and the Rev. H. T. Gregory, from the Diocese of Southern Ohio. The Rev. Mr. Jackson is Rector of Christ Church, Greenville; and the Rev. Mr. Gregory is Rector of St. Paul's, Pendleton, and Grace Church, Anderson, and Missionary to Seneca City. Three have been ordained to the Diaconate: the Rev. Messrs. Kershaw, Perry, and Barnwell. Mr. Kershaw officiates in Trinity Church, Abbeville; Mr. Perry is assistant at the Church of the Holy Communion, Charleston, and Mr. Barnwell is serving his Diaconate in the Parish of All Saints, Waccamaw.

Thus five have been added to our Clergy roll. Clerical changes within the Diocese have been as follows: the Rev. N. B. Fuller, has resigned the Rectorship of the Church of the Epiphany, Upper St. John's, and of St. Stephen's Church, St. Stephen's Parish, and has accepted the charge of the Church of the Advent, Spartanburg; the Rev. L. F. Guerry has resigned the charge of the Churches of the Holy Comforter, Sumter, and St. Philip's, Bradford Springs, and has taken charge of St. Paul's Summerville; the Rev. J. D. McCollough has resigned charge of the Church of the Advent, Spartanburg, and is Rector of the Church of the Nativity, Union, and of Calvary Church, Glenn Springs, and Missionary to points on the Air Line Railroad; the Rev. A. Moore, after a Rectorship of twenty-two years, has resigned the charge of Christ Church, Mar's Bluff, owing to permanent ill health; the Rev. Henry T. Lee has resigned the charge of Trinity Church, Society Hill, to take effect on the first of July; the Rev. B. B. Sams has resigned the Rectorship of St. Matthew's Church, St. Matthew's Parish; the Rev. Mr. Prentiss has resigned the charge of Calvary Church, Charleston, and the Rev. J. V. Welch, lately ordained to the Priesthood, has been appointed to it.

The candidates for Holy Orders are five, viz: Mr. Milnor Jones, Mr. P. H. Whaley, Mr. Edwin C. Steele, Mr. C. I. LaRoche, Mr. Benj. Allston. Mr. Theodore Porter has been recommended by the Standing Committee and will be an admitted candidate on his graduation.

Postulants expecting to become candidates, and studying with that view	6
Lay Readers licensed by the Bishop	11
Number of persons confirmed	328
Ordinations to the Diaconate	3
Ordinations to the Priesthood	1

Let me, now and here, before I proceed further in this address, cast a loving and affectionate glance for one moment upon those names of departed clergymen which have stood for so many years on the Journals of this Convention, but which will appear there no more forever—the names of the Rev. A. H. Cornish, the Rev. David McElheran, the Rev. C. Bruce Walker, the Rev. James W. Miles, Presbyters; and the Rev. X. Y. Anderson, Deacon.

Our Brother CORNISH, who was the first of the five to receive the call to enter into rest, obtained the Diaconate at the hands of the venerable Bishop Brownell, of the Diocese of Connecticut, on July 8th, 1838. By reference to the Register kept by the Bishops of this Diocese, I find that Mr. Cornish was received as a Presbyterian on letters dimissory from the Bishop of New York, on the 28th of November, 1843. In December of this same year Mr. Cornish was elected to the Rectorship of Trinity Church, Abbeville. He afterwards took charge of the neighboring Church of St. Paul's, Pendleton, where he spent by far the larger part of his ministerial life. For a short time he left to come to the Berresford Bounty School, in the Parish of St. Thomas and St. Denis, but the love of his old parishioners soon drew him back to them, and with them he remained steadfast until the day of his death, which occurred in May last, and while on his way to attend this Convention, which met in Charleston. He was taken desperately ill on his journey, and could go no further. He left the cars at Newberry, and was taken to the hotel. Here every attention and kindness were shown to him by everybody, particularly by the physicians. He was a stranger by face and name to nearly all in Newberry, but his holy calling secured to him unremitting attention. After a most painful illness of several days duration, but illumined by the

light of faith and hope, and soothed by that peace which the world can neither give nor take away, he "fell on sleep," and into the awaiting arms of holy angels, and now rests, in hope of a joyful resurrection, in the churchyard, and near the Church where he had served for thirty years. He was faithful and devoted to his work, and the tenderness with which his memory is cherished by his parishioners of many years standing, is high proof that he had, in their eyes at least, tried to obey the injunction of his Lord—"Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven."

The Rev. DAVID McELHERAN was for forty-five years connected with this Diocese. On February 24th, 1831, he was made Deacon by Bishop Bowen, in St. Stephen's Chapel, then in Guignard street, Charleston. Two years later he was ordained by the same Bishop to the Priesthood, in St. Philip's Church, on Friday, the 4th of January, 1833. Soon after his ordination to the Priesthood, if not immediately thereupon, he became Rector of St. Helena Church, St. Helena Island, where he continued in the work of his ministry for nearly twenty-five years. Owing to ill-health he resigned his charge in July, 1856, and removed to Mount Pleasant, where he was frequently called upon by his brethren to assist them in their work. There he lived, and died, and entered into rest, at the advanced age of four score years. For some considerable period of his life previous to his entering the ministry of the Church, our departed brother had been down to the sea in ships, taking command, if I mistake not, of vessels sailing from England to the East Indies. Here he saw the works of the Lord and His wonders in the deep, and to the last he had memorials around him of the old sea-life. But at the command of his Lord, he entered a nobler ship, even the Church of Christ, and which is often beset with stormy winds and seas, but which in due time shall have entrance ministered unto it abundantly into the everlasting kingdom of God; and now, having passed the waves of this troublesome world, we doubt not that he has come to the haven where he would be.

The Rev. C. B. WALKER was ordained to the Diaconate by Bishop Ives, of the Diocese of North Carolina, on the 9th of May, 1841. On October 7th, 1845, he was received into this Diocese by letter dimissory from North Carolina, and became Rector of Trinity Church, Edgefield. Failing health compelled him soon to relinquish the charge of this Church, and for a long time he was retired from the active discharge of the duties of the ministry by the advice of his physicians. But, greatly to his joy, he was able, by God's blessing, to resume, in the latter years of his life, the duties to which he had been consecrated at his Ordination. At the time of his death he was serving, with great acceptance, St. Mark's, Clarendon, and Grace Church, Ridge Spring. He was greatly beloved by all his people for his gentle and winning manners and his deep, but not noisy or obtrusive, concern for the spiritual welfare of all the members of his flock. He was very much in earnest in the sermon, and very devout in offering up to God the devotions of the congregation. He felt his life to be quite uncertain, and in view of a hasty departure, he has told me he felt profoundly thankful to God that he could give what was probably the end of life to work. He came down to the Church of St. Mark's on one Saturday, as usual, in September last, prepared for the Sunday which succeeded, but in the night, while asleep, and without a struggle, he was called away to the worship of the Church in Paradise. He was found in the morning by friends who entered his chamber, with one arm resting tranquilly upon his breast, for so had God given to him his "beloved sleep."

Two days only elapsed from the death of Mr. Walker, and this Diocese was again called to mourn the departure of another of its Presbyters—the Rev. JAMES W. MILES—who died September 14th, 1875. Mr. Miles studied divinity at the General Theological Seminary in New York, and was made Deacon by Bishop Gadsden, of this Diocese, on July 23d, 1841, in St. Philip's Church, Charleston. On the 4th August, 1843, he was advanced to the Priesthood by the same venerable Bishop. Serving his term at the Seminary, Mr. Miles, with a few other earnest spirits, conceived the

thought of establishing a theological school in the then far and unfrequented West, and which should also be a centre of missionary enterprise—this idea conceived, and realized, and developed, is the Nashotah Seminary of to-day, in the Diocese of Wisconsin, and one of the foremost Divinity-schools of the land. If I am not mistaken, the reason why Mr. Miles was not personally concerned in the establishment of this school of the prophets, was owing to the unwillingness of his Diocesan to part with his Deacon.

Under the direction of his Bishop, Mr. Miles served as missionary at Bradford Springs, Cheraw, and at Pineville, in St. Stephen's Parish. In October, 1845, he was transferred to the jurisdiction of the Missionary Bishop of Constantinople. Returning home, he officiated for a time in several congregations; but his tastes were scholarly, especially in the department of philology, and he loved retirement and study. Pastoral duties were a great burden to him, and so he retired for a time, almost altogether from clerical work, and became connected with the College of Charleston, as Professor of the Greek Literature and Language. Latterly, however, he resumed, in a measure, the office and work of a clergyman, assisting his brethren with great pleasure, whenever they asked for his services. And these services were very welcome to a host of friends and admirers, who flocked to the Churches when he was to preach. His voice, his rhetoric, his elocution, were all exquisite. Among his last discourses was that preached before this Convention at its last session, by the appointment of your President.

Mr. Miles, in his theology, was what is technically termed "broad;" a theology which protests against dogma—and rightly protests, if dogma be no more than private assertion—but utterly subversive of the "faith once delivered," if by dogma you intend the theological results reached by the Church universal—a theology whose border lines everywhere retreat as you approach them, or shade off imperceptibly and melt into the view beyond. But in this life "we know only in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall

be done away." In that better and higher life, we shall no more ask the question, "what is truth?" for we shall see it as it is, and without a particle of refraction. Into that better country our brother has preceded us, and in due time we shall be gathered unto him, and with him look for the appearing of our great God and Saviour Jesus Christ, to whom be glory forever. Amen.

The Rev. X. Y. ANDERSON was ordained to the Diaconate, by Bishop Davis, at St. Mark's Church, Clarendon, on the 3d of November, 1861.

He was never advanced to the Priesthood; his work was among the colored people of Clarendon.

He was known to but few of this Convention by face, for God's hand was very heavy upon him, and he was compelled, soon after his ordination, to relinquish his humble part in the work of the ministry, and to live a life of suffering and of retirement. His name is dropped now from our clergy-list; there only will you miss him—but when the Lamb's Book of Life shall be opened, we doubt not that the name of this humble and unknown Deacon, whose death has left no ripple behind it, will be found written there, as one whom the Lord knew, though we did not.

I trust, my dear brethren, that never again during my Episcopate, shall I be called in my Annual Address to name so many departures by death from our roll of Clergy as I have down on this occasion. And may the departure of these brethren animate all, but especially us, my Reverend Brethren of the Clergy, to greater devotion and to larger and more earnest work for Christ and His Church while it is day with us, and before our night sets in, when no more work can be done.

Let me pass now to other matters and suggestions pertaining to the Diocese. The year which has closed with the assembling of this Convention, has been one of great difficulty and stringency in money matters everywhere, and we have not escaped the common lot of all; and in addition to this, in some parts of the sea coast, there has been a lack of common articles of food, owing to the disastrous drought of last summer.

All these things will probably be made to appear in the various Diocesan Reports of contributions to Church objects. The amount of offerings received by me at my visitations up to the first of the present month, is \$1,696.13, less by \$300 than the amount received by me in the previous year. I have paid to young men preparing for the ministry \$939; the balance I have spent in other directions within the Diocese. As usual I have placed my book of accounts in the hands of your Committee on Finance. I am quite desirous, if it can be done, that our candidates for Holy Orders should be altogether maintained while preparing for the ministry, by the Diocese, so as not to call for help from elsewhere. Of course it will be expected that candidates so educated will give at least the early years of their ministry to work within the Diocese from which they have derived the means of a theological education.

The condition of very many of our old Parishes in the low country, I mean of course in the planting districts, has very much occupied my thoughts since I have been in the Episcopate, and I may say that with each year the care increases rather than diminishes. Let me state what is in my mind and thus invite you to share my burden.

The strength of our Church in this Diocese, you are well aware, was for many years, and up to the breaking out of the late war between the States, in the low country Parishes. Indeed, I may say it was the traditional Church of the low country from its earliest settlement. These Parishes also, if I am not mistaken, had the wealth, and consequently there was no difficulty in maintaining suitably an educated Clergy. But all this is entirely changed, as you know. Probably no ecclesiastical body in the State has felt the change as we have. As a general rule, the greater the wealth once, the greater the poverty now. The habits of a people cannot be changed in a night. Probably a generation or two must come and go before a material prosperity revisits this section of our Diocese. But in the meantime what becomes of the old ancestral Church? Is that to disappear too? It is true much may be done by the Lay Reader, supplemented by an occasional visit of a Pres-

byter, but more still may be done, I think, if we make use of the Diaconate. I regard it as almost a fixed fact that, for a long time to come, it will be literally impossible in many of these Parishes to have a settled Rector with a salary sufficient to maintain him as of old, and then too, where two Parishes unite, they are frequently so far apart that the increase of salary given by the union has to be expended on a horse and his keeping, especially if the Parishes, as many of them are, are off the line of a railroad. But now, on the other hand, if we can invoke the aid of the Diaconate, congregations could be kept together for better times; at all events, we should be able to hold our ground, which otherwise may slip from beneath us and pass into other hands, and the children would be baptized and would grow up in the worship and fellowship of the Church. What I mean is this; let some of our Lay Readers take Deacon's Orders, and serve the Church in this higher capacity, still continuing their secular calling so as to secure a support. I feel as if I could say to these destitute Parishes on the sea coast, in the very words of the Apostle, "look ye out among you a man of honest report, full of the Holy Ghost and wisdom, whom I may appoint over this business." And if a congregation were to choose one of their number thus to serve them in the Diaconate, and he were to consent to serve, I know of nothing in our Canons to prevent the authorities of the Church from acceding to their request, and recommending such an one to the Bishop as a candidate for Deacon's Orders. The chief difficulty, I imagine, will lie with the persons so selected by the congregation to serve as Deacons. We have so lost sight of the true nature of the Deacon's office that we hardly distinguish it from that of Presbyter. Men have been brought up to regard the ministry as something wholly separate from secular callings, and they may feel a shock at first thought, at such a suggestion as I have made, and yet congregations very seldom think it strange that a clergyman, even in full charge of a Parish, should aid in the support of himself by teaching, a most exhausting labor, both to body and soul, where it is conscientiously discharged. But in whatever way we regard this

matter, the real question remains, how shall the Parishes adjacent to and bordering upon the sea coast be supplied with the ministrations of the Church? I think that a local Diaconate, drawn from persons attached to the soil by the force of circumstances, might help to answer this question, until at least the "present distress" is past, and until we can do better, or, if it so pleases God, until there shall none be left in these old waste places to whom we may minister.

And these things lead me to consider next our *Diocesan Missions*, not alone in regard to the great necessity which lies upon us in this direction, and which the remarks above made will, in some measure, indicate, but rather in regard to the mode and the instrumentality whereby they are to be carried on, so far as this Convention of the Diocese is concerned. By the Canons passed at your last session, if I do not misunderstand their import (and they were passed without debate, and in reliance upon the wisdom and good judgment of the Standing Committee which reported them), a new feature—new, at least, in this Diocese—has been introduced into our Diocesan Missionary work. Let me explain. The venerable Society, known to us as the "Society for the Advancement of Christianity in South Carolina," has been the chief, if I may not say the only effective, organ through which the Missionary work in the Diocese has been carried on for more than a half century. The Bishop of the Diocese is *ex-officio* the President of this Society, and of a Board of Trustees, who manage its funds and make appropriations to weak parishes and missionary points, at the suggestion of the Bishop. I need not say what a good work has been done by this Society in the past—especially since the close of the war. Except for its appropriations there must have been more vacancies than there are in our Churches, and it will continue in the future, I trust, to render the Diocese important assistance.

But very many have felt that this Society, in bearing the greater part of the Missionary work of the Diocese, has unavoidably come, more or less, between the Church and her duty in this regard. It was felt that the Church ought not, if she could, to delegate the work of missions to a society,

however venerable, which had no closer connection with herself than what was afforded by the Presidency of the Bishop. Moreover, it was felt that the Convention, as the representative of the Church in the Diocese, ought to be something more than a legislative assembly—that it ought to have a more intimate union with Diocesan Missionary work than was afforded by any agent, however worthy. Accordingly, efforts have been made to bring the Society and the Convention into a closer unity than hitherto existed; and, in 1869, a committee, appointed by a previous Convention to take this subject into consideration, made a Report, to which two resolutions were appended, and which were adopted by the Convention, as follows:

Resolved, That the Board of Managers of the “Protestant Episcopal Society for the Advancement of Christianity in South Carolina,” elected by the Society, and approved by the Convention, shall be a Board of Missions for the Church in this Diocese, subject, as such Board, to such rules and regulations as this Convention may, from time to time prescribe for their government, not conflicting with the Society’s management of their own affairs.

Resolved, That the Convention approves of all the members of the Board of Managers recently elected by the Society at their anniversary meeting, and that a Committee of four, two of each Order, be appointed by the Chair, to confer with the said Board, and with them prepare such rules and regulations as they can recommend to the consideration of the Convention.*

Accordingly it has been the usage, since 1869, for this Convention, by a direct vote, to constitute the Board of Managers, previously elected by the Society, the Board of Missions for the Diocese. But the result has not materially, if at all, changed the old order of things. No new life has been excited. On the contrary, yearly subscribers have been backward in paying their dues to the Society, and it has been recently compelled to cut down its appropriations to missionaries by one-third. Hard times, no doubt, account for a part of this sad result, which falls very severely upon our missionaries, but want of life, and zeal, and interest, in Church work throughout the Diocese must, I fear, bear the greater part of the blame. But a new order of things is suggested and attempted by Canon XI., passed at the last Convention, and

*Vid. Journal of 1869, page 31.

entitled, "of the Missions of the Diocese." In Section first of this Canon, the Church asserts her responsibility in the matter of missionary work, and affirms every member of the Diocese to be *ipso facto* a member of a missionary organization. Section second provides, that there shall be a special session of this Convention at the place of its annual meeting, on one evening during the session, and that this shall be known as the Missionary Meeting of this Convention. Section third provides that there shall be a Board of Missions, consisting of the Bishop, and eight members, four clergymen, and four laymen: two of these from the Diocese at large, and the remaining six from the three Missionary Districts. Section fourth provides for the organization and administration of this Board, and for its proper working. It will devolve upon this Convention, at its present session, to put this important Canon into operation.

I call your attention for one moment only, to the Canon which immediately succeeds the one I have now noticed; Canon XII., also passed at your last session.

By this Canon, the Diocese is divided into three Missionary Districts, having in each District a Convocation of Clergy and Laity. The Convocation of the first Missionary District, known as the "Columbia Convocation," has already been organized and is actively at work. Convocations for the second and third Missionary Districts have not yet been organized, and I would be glad to confer with the Clergy of those Districts as to the time and place of organizing such Convocations, as are contemplated by this XII. Canon.

I would call attention to the fact that the Act passed by the Legislature of South Carolina, in December, 1862, to incorporate with uniform rights, powers and privileges, Protestant Episcopal Congregations in South Carolina, and printed on page 168 of the Journal, is not now in force; it would be well to have the existing law printed instead, for information.

I would again commend to your very earnest sympathy and interest, objects so frequently commended on previous similar occasions, viz, the University of the South, and the Holy Communion Church Institute. If I do not delay to dwell

upon them at length, I trust you will not misunderstand me. I can but reiterate my former convictions in regard to the importance of both these institutions to the Church.

I am under the impression that our people do not take Church papers as freely as they might do, and as it would be well for them to do. One who seldom hears anything from beyond his own Parish or Diocese, sometimes loses interest and heart—but a good genial Church paper, which pays a weekly visit to his home, and which puts him in communication with the great outside movements going on in Christendom, and shows him in regard to his own communion, how it is advancing elsewhere, if not in his immediate neighborhood, and which invites him to take an intelligent interest in Church affairs, both at home and abroad, is very helpful, and enlarges one's Christian sympathies. Our Diocesan *Monthly Record* is useful in keeping up Diocesan communication, and we are under great obligations to the brethren who give to it both their time and labor, and I should be glad if it was more generally taken in the Diocese, which would thus give it a better support; but it is not intended to supply the place of the weekly issues of the larger journals. I repeat that a good Church paper helps to educate in Church movements, and ought not, in these days of universal printing, to be undervalued by heads of families who wish to see Church principles set forward and maintained.

I desire here, before I close this address, to call the attention of my brethren of the Clergy to the subject of more frequent Communions, than is customary in many of our Parishes. I take it for granted that in every congregation where the services of the Church are regularly maintained, there is a Communion once a month, and on all the greater festivals, for which a special preface is provided in the Communion Office, but where a still more frequent celebration is practicable I should advise it. Hungering and thirsting for this Sacrament is, I think, a symptom of health in our souls. If we feel no appetite for the meat which perisheth we at once think something is amiss with us—and so in the divine life, if all is well with us, and we have sound views

of this Sacrament, our souls will hunger for the bread which cometh down from heaven. Some do not have sound views of the use of the Holy Communion, and so they think that the more infrequent the celebration the more impressive; but it was not so once when the life and death of our most blessed Lord was fresh in the minds of men, and when their hearts burned within them for the love of Him; for then they had a weekly, if not a daily, Eucharist. If you will not think it amiss, but will permit me to bear my poor testimony from my own experience, I would say, that when I entered upon the duties of the Episcopate, my purpose was that every Episcopal Visitation which occurred in the morning, whether of Sunday or week-day, should be marked by a celebration of the Holy Eucharist; and, as time goes on, I find my heart more and more drawn to this, the crown of all the Church's services. For, when the "great congregation" has withdrawn, whose Christian sympathies are not up to the standard of this Sacrament, and when the officiating minister, and the preacher, no longer feel themselves under the measuring lines of just or unjust criticism, and the doors are closed, and the memorials of our Lord's most bitter Passion are upon His Table awaiting Consecration, and Oblation, and Invocation, then it is we must lift up our hearts unto the Lord who dwelleth in the heavens. And if you consider the nature of the Eucharist, and all its depth and wealth of meaning, and the many blessings which it offers to the people of God, and how very near it brings them to their Lord, and how affectingly it pleads with God, His all meritorious Sacrifice upon the Cross, no wonder that they say with David, especially if providentially and from no fault of their own, they have been sometime deprived of the Communion, "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God—my soul is athirst for God, yea, even for the Living God; when shall I come to appear before the presence of God." For just see, my dear brethren, both Clergy and Laity, how every Holy Communion, duly celebrated, is, so to speak, a true microcosm of the great Sacrifice of our Redemption—the Death of Jesus Christ, the Son of God and the

Son of Man. In this Death upon the cross there are, as we all know, two sides—the one turned toward Divine Justice, and the other turned towards us, who need forgiveness. By the one aspect of this Death we are justified—by the other, sanctified. Baptized into Christ, we are baptized into His Death, and in virtue of that alone are justified before God. By the other aspect we are sanctified through the Holy Ghost, given to us, on account of the all availing merits of this Death. From Jesus, therefore, who is now within the true Holy of Holies, and who ever liveth to make intercession for us, and who is the Fountain of all Life to us we receive Mercy and Grace. *Before God*, He stands as our representative; and *in us*, He abides by the Spirit which He has given us. Now the Holy Communion, as reflecting the light cast down upon it by the celestial life of Him who is within the Veil, has, likewise, a two-fold aspect, one towards God—the other towards us men and our salvation. As towards God, it does what our Lord is Himself doing—it is a memorial, by means of the consecrated bread and wine, of His death and Passion—by it, the Church Militant intercedes with God, and pleads the most precious Blood of His Only Begotten Son; for as often as we eat this bread and drink this cup we do show forth the Lord's Death until He come. We show it forth not to men only, but also to the Divine Majesty on high. And as regards ourselves, the Communion is our spiritual food, because in it, we eat the Flesh, and drink the Blood of Christ, whereby He will raise us up at the last day.

We have, therefore, in the Eucharist both an altar and a table—the altar looks towards God, because on it are the duly authenticated representatives and memorials of our Lord's most blessed Body and Blood; and we have a table, because on it is the Lord's Supper, whereof we partake to the refreshing of our souls, as our bodies are refreshed by the bread and wine. Now we are apt to dwell most on the Holy Eucharist as a *supper*, because it may be that, under this aspect, it comes more home to us and our needs, or because we fear lest in any way we may obscure the One Sacrifice of the Cross. But the Godward aspect of the Eucharist,

wherein it is a true memorial-sacrifice, because it points back to the Cross and its Death, and represents on earth what is ever going on within the Veil, where our Lord continually offers Himself to the Father—surely this most soul-touching aspect of the great Sacrament must not be slighted, if we would rightly divide the Word of God. Every true prayer pleads the merits of Jesus—how much more, then, the great act which He has bequeathed to His Church. This is that pure offering which the Church delights to offer continually. No taint attaches to it, as to our alms deeds, prayers, and other services, through the evil which is within us, because God Himself sanctifies the elements of bread and wine, and when the Church offers them back to Him, they are what He Himself has made them—meet memorials of His Son's Body and Blood. Let us ever, then, my Reverend Brethren, who are in the Priesthood, when we draw near, not the table alone, but the altar as well, to intercede with God, and to offer to Him the memorials which our Lord hath appointed, draw near in faith, and love, and joy. As we shut the chancel-gates behind us, we will think only of our Great High Priest in the Holy of Holies, hidden not from faith, but from sight, by the blue vault of Heaven; and as we stand before the altar, so will we think of Him before the throne; and as we break the bread and bless the cup, we will do it in honor of, and by way of memorial of, that precious Body, bruised upon the Cross, but now in Heaven, as a pledge and earnest of our reconciliation; and when we afterwards eat and drink of the Supper of the Lord, we will do it, not asking *how*, but content with knowing that we eat His flesh and drink His blood, whereby He dwells in us and we in Him. And at such a time as this, when we can all but hear the rustling of angels' wings around us, and how they sing Holy, Holy, Holy, do you, my dear brethren of the Laity, try and remember that this is your service, as well as ours, and be much in prayer. Now is the time for you in secret, and while others are communicating, to be in earnest prayer. Do not waste the precious moments. Spend them all, every one of them, in asking God's blessing upon the Church, upon your own soul,

and the souls of those you love, and for whom you ought to pray.

Pardon me, brethren, if I have overstepped the limits of a Bishop's Address to his Convention, and have thought myself in the pulpit. But I feel very much the need of more spiritual life in my own soul, and I believe that more frequent Eucharists, if carried out in the spirit above suggested, would aid to this result in us all.

I had intended to say a few words in regard to Church matters abroad, but I have already occupied too much of your time, and I must pass over all mention of the Old Catholics in Europe, and the "Church of Jesus," in Mexico, which already numbers fifty-seven congregations, and which is awaiting, I believe, the gift of the Episcopate from our Church in this country. Let us thank God that a door is opened here, and elsewhere, to Anglican Church principles, as maintained by the Catholic Creeds, and the historical Episcopate.

The papers, secular and Church, will have informed you of the death of the venerable Bishop of Virginia. He died at the advanced age of eighty, and after an active and influential life, in Episcopal duties, of thirty-four years duration. He was very much beloved in life, and is very much lamented in death. I am sure that this Diocese will unite with me in presenting to the sister Diocese of Virginia, and to its Bishop, who now occupies the See of the lamented Dr. Johns, our most affectionate sympathies. May God bless them in their sorrow, and in their future.

And now, brethren of the Convention, I recommend you to God, and to His grace, in the work before you. May He give you a right judgment in all things, and may we, all of us, seek His honor and glory, who loved us and gave Himself for us. Amen.

APPENDIX TO BISHOP'S ADDRESS.

(OFFICIAL ACTS AND SERVICES.)

1875.

- May 16. Sunday. Preached in St. Mark's Church, Charleston.
- May 16. Assisted at a funeral in St. Philip's Church.
- May 16. Presided at a Missionary Meeting in Grace Church.
- May 18. Presided at the anniversary of the Sunday-schools on Tuesday in Whitsun week, in Church of the Holy Communion.
- May 21. Met and presided at the Diocesan Missionary Board.
- May 23. Trinity Sunday. Celebrated the Holy Communion in St. Philip's.
- May 26. Met the Diocesan Missionary Board.
- May 30. Sunday Said Morning Prayer and preached in St. Philip's Church.
- June 3. Beaufort. Confirmed one sick person in private, and afterwards administered to him the Holy Communion.
- June 5. Beaufort. Confirmed a sick person in private and administered the Communion.
- June 6. Sunday. Beaufort. Met the Sunday-school; also preached, and confirmed eight persons, and celebrated the Holy Communion. At night, in the same church, preached again, and confirmed one person.
- June 7. Beaufort. Assisted at a funeral.
- June 11. At the House of Rest, in Charleston, celebrated the Holy Communion, and made an address, the day being the festival of St. Barnabas, and the anniversary of the institution.
- June 13. Sunday. St. Luke's, Charleston. I preached, and confirmed six persons, (two being from St. Michael's,) and celebrated Holy Communion.
- June 14. Assisted at a funeral.
- June 20. Sunday. Chapel in Cordesville. I preached and celebrated the Communion. In the afternoon I preached again.
- June 22. Chapel at the Barrows. I preached and baptized one infant, and celebrated the Communion. In the afternoon, at the same place, I preached again.
- June 23. Chapel in Pinopolis. I preached and celebrated the Communion, and in the afternoon, in same chapel, said Evening Prayer.
- June 24. Nativity of St. John the Baptist, in Pinopolis. I celebrated the Holy Communion twice, and administered to several sick persons. Also, on the same day, visited Nazareth Chapel for colored people, but met no congregation.
- June 25. Visited Emmanuel Chapel for colored people, and made an address. Also baptized one child in Pinopolis, and met the Vestry for conference.
- June 27. Sunday. St. Stephen's Church, St. Stephen's Parish. I preached and confirmed five persons, and celebrated the Holy Communion. In the afternoon, at Redeemer Chapel for colored people, I preached and confirmed six persons.
- July 2. Assisted at three funerals in St. Philip's.
- July 4. Sunday. Celebrated the Communion in St. Philip's.

- July 15. Church of the Redeemer, Orangeburg. Confirmed seven persons, and addressed them.
- July 18. Sunday. Church of the Advent, Spartanburg. I preached, and confirmed three persons, and celebrated the Holy Communion.
- July 20. Calvary Church, Glenn Springs. I preached, and confirmed three persons, and addressed them, and celebrated the Communion.
- July 21. Church of the Nativity, Union. I celebrated the Communion, and, after Divine service, presided over a meeting of the Columbia Convocation.
- July 22. Convocation.
- July 23. Convocation.
- July 25. Sunday, and festival of St. James. In Church of Nativity I preached, and confirmed two persons, and celebrated the Holy Communion.
- July 30. Christ Church, Greenville. At Morning Prayer I made a brief address, and at night preached, and confirmed five persons; also met the Vestry.
- August 1. Sunday, in Christ Church. Met the Sunday-school and addressed it, and at Morning Prayer preached, and celebrated the Holy Communion. At Evening Prayer preached.
- August 4. Attended a meeting of the Board of Trustees of the University of the South in Tennessee.
- August 10. Officiated at a marriage in St. Philip's, Charleston.
- August 12. Attended an examination of a candidate for Holy Orders.
- August 13. Baptized an infant.
- August 16. Sunday. St. Philip's Church, Charleston. I ordained to the diaconate Mr. John Kershaw. The Rector of St. Philip's presented the candidate, and I preached the sermon, and celebrated Holy Communion.
- August 20. St. Stephen's, Ridgeway. I made an address, and celebrated the Communion.
- August 21. St. John's Winnsboro'. Attended Divine Service.
- August 22. Sunday. In the same Church, after Morning Prayer, I preached and celebrated Holy Communion. At night, I said Evening Prayer.
- August 23. Met the Vestry of St. John's, for conference.
- August 25. St. Mark's, Chester. (A. M.) I preached, and celebrated the Eucharist. At night, confirmed two persons, and made an address.
- August 27. Church of the Good Shepherd, Yorkville. Divine Service at night.
- August 28. At night, in same Church, I preached.
- August 29. Sunday. I preached, and celebrated the Holy Communion. At night, I confirmed two persons, and made an address.
- August 31. In the same Church, made an address at Evening Prayer.
- September 3. Church of Our Saviour, Rock Hill. At Evening Prayer, I lectured.
- September 4. Divine Service in same Church
- September 5. Sunday. I preached, and celebrated the Holy Eucharist. At night, I preached, and confirmed three persons.
- September 9. Met the Vestry of Christ Church, Greenville, and at Evening Prayer addressed the congregation.
- September 10. Divine Service in St. Paul's, Pendleton.
- September 11. Divine Service in same Church.

- September 12. Sunday. I preached, and confirmed two persons, and celebrated Holy Communion. At night, said Evening Prayer.
- September 14. Met the Vestry of St. Paul's, for conference.
- September 16. Seneca City. Said Morning Prayer in a school-building—baptized one infant—preached, and celebrated the Holy Eucharist. In the afternoon, baptized one infant in private house.
- September 19. Sunday. Grace Church, Anderson. Preached, and celebrated the Eucharist. In the afternoon, preached again, and after service called a meeting of the congregation, and addressed them.
- September 22. St. Stephen's, Willington. Said Morning Prayer, and baptized one child, and preached, and confirmed two persons, and addressed them, and celebrated the Holy Communion.
- September 23. Trinity Church, Abbeville. Said Morning Prayer and preached : and in the afternoon met the Vestry.
- September 24. In the same Church, said Morning Prayer and preached, and after service, met class for confirmation.
- September 26. Sunday. In same Church, said Morning Prayer, preached, and confirmed five persons, and celebrated the Holy Communion. In the afternoon, said Evening Prayer and preached.
- September 29. Festival of St Michael and All Angels. In Brook's Chapel, preached, and confirmed two persons, and celebrated Holy Eucharist.
- October 2. St. Luke's, Newberry. Said Evening Prayer and preached.
- October 3. Sunday. Said Morning Prayer, preached, confirmed two persons, and celebrated Holy Communion. Said Evening Prayer in the same Church and preached.
- October 10. St. Andrew's, Mt. Pleasant. Preached in the morning and afternoon.
- October 11. Met Board of Missions.
- October 13. Baptized one infant..
- October 15. In Church of the Holy Communion. I ordained Mr. J. B. Perry to the Diaconate. The Rev. John Johnson preached the sermon, and presented the candidate.
- October 17. Sunday. In St. Andrew's Chapel, Mt. Pleasant, I said Morning Prayer and preached, and in the afternoon said Evening Prayer.
- October 24. Sunday. St. Stephen's Chapel, Charleston. Said Morning Prayer and preached, and in the afternoon said Evening Prayer and preached.
- October 28. St. Simon's and St. Jude's. Assisted at St. Philip's Church.
- October 31. Sunday. Preached at St. Philip's, and said Evening Prayer. At night, said Evening Prayer, and preached in St. John's Chapel.
- November 1. All Saints' Day. Assisted at St. Philip's.
- November 7. Sunday. Divine Service at St. Philip's, with Holy Communion.
- November 8. Consented to the Consecration of Dr. McLaren, Bishop elect of the Diocese of Illinois. Consented to the Consecration of Dr. Brown, Bishop elect of the Diocese Fond du Lac.
- November 10. Met Board of Managers of the Society for the Advancement of Christianity in South Carolina.
- November 12. Grace Church, Camden. Divine Service.
- November 13. In same Church, at night I preached.

- November 14. Sunday, A. M. In Grace Church, Camden, I preached, and confirmed ten persons, and celebrated the Holy Communion. At night, in same Church, attended Divine Service.
- November 21. Sunday. Church on Edisto Island. I preached, and confirmed fifty persons, and addressed them, and celebrated the Holy Communion. After Divine Service, I met the colored portion of the congregation and addressed them.
- November 23. Grace Chapel, Wadmalaw Island. I preached, and confirmed five persons, and addressed them, and celebrated the Eucharist.
- November 28. Sunday. Christ Church Parish. In the Parish Church I preached, and celebrated the Eucharist. At night, in St. Andrew's Chapel, Mt. Pleasant, I preached
- November 30. St. Andrew's Day, and Day of Intercession for Missions. Attended Divine Service in St. Philip's Church.
- December 2. Confirmed one sick person, in private, at Mt. Pleasant.
- December 5. Sunday. St. James', Santee. I preached, and confirmed one person, and celebrated the Eucharist.
- December 7. Preached in the school-room at McClellanville.
- December 9. Church of the Messiah, North Santee. Preached, and confirmed three persons, and celebrated the Eucharist. Evening Prayer, with addresses at a private house.
- December 12. Sunday. Prince George, Winyah. I preached, and confirmed seventeen persons, and addressed them, and celebrated the Communion.
- December 12. At night, in the same Church, I preached again.
- December 13. Confirmed one sick person in private, in Georgetown.
- December 15. All Saints, Waccamaw. I said Morning Prayer, and preached, and confirmed one person, and celebrated Holy Communion. After service, I met the Vestry.
- December 17. Prince Frederick's, Pee Dee. I administered the Communion in private to an aged couple.
- December 19. Sunday. In the same Parish, I preached, and confirmed one person, and addressed the congregation, and celebrated the Communion.
- December 25. Christmas Day. Celebrated Holy Communion in St. Paul's, Summerville.
- December 26. Attended Divine Service in St. Paul's, Summerville.

1876.

- January 2. Sunday. St. Paul's, Summerville. I preached, and confirmed one person, and celebrated the Eucharist. In the afternoon, I addressed the Sunday-school.
- January 6. Epiphany. Made an address at St. Philip's.
- January 7. Laid the corner-stone of St. Mark's, Charleston, and made a brief address.
- January 9. Sunday. Christ Church, Mar's Bluff. I preached, and celebrated the Holy Eucharist, and after Divine Service, met the Vestry.
- January 9. At night, in St. John's Church, Florence, I preached, and confirmed one person.

- January 16. Sunday. Trinity Church, Society Hill. I preached, and confirmed one person, and celebrated the Eucharist; and in the afternoon preached again.
- January 19. Grace Chapel, Chesterfield. I preached, and confirmed one person.
- January 20. Gave Holy Communion, in private, to a very aged person.
- January 21. St. David's, Cheraw. Divine Service.
- January 22. Preached at night in St. David's Church.
- January 23. Sunday A. M. In same Church. Preached, and confirmed four persons, and addressed them, and celebrated Holy Communion. At night, preached again.
- January 25. At Mar's Bluff. Baptized one infant.
- January 26. In the morning met the Vestry of Christ Church, Mar's Bluff, and at night met the Vestry of St. John's, Florence.
- January 28. Met the Vestry of the Church of the Epiphany, Upper St. John's. At night, preached to a congregation of colored people on St. Julien plantation.
- January 29. Preached to a congregation of colored people on Belvidere plantation.
- January 30. Sunday. In Church of the Epiphany. I said Morning Prayer, and preached, and confirmed three persons, and addressed them, and celebrated Holy Communion.
- February 6. Celebrated Holy Communion in St. Paul's Church, Summerville.
- February 8. Deposed, in Charleston, from the Priesthood, under Canon VI., Title II., P. F. Stevens, late a Presbyter of this Diocese.
- February 10. In Claremont Church, Stateburg, after Morning Prayer, I preached.
- February 13. Sunday, in the same Church, I preached and celebrated Holy Communion.
- February 15. Celebrated Holy Communion with a sick person, in Sumter District.
- February 16. St. Philip's, Bradford Springs. Preached and celebrated the Eucharist.
- February 18. In Church of Holy Comforter, Sumter, I preached at night.
- February 19. In same Church, said Morning Prayer, baptized two infants, and made an address. In the afternoon met the Vestry, and at night preached.
- February 20. Sunday. In the same Church, I preached and confirmed three persons, and celebrated the Eucharist. At night, preached and addressed the congregation.
- February 23. St. Mark's, Clarendon. Baptized one infant, made a brief address to the congregation, and celebrated the Communion. After service, met the Vestry.
- February 27. St. Matthew's Church, St. Matthew's Parish. Preached, and celebrated Holy Communion, and after Divine Service, met the Vestry.
- February 28. At Fort Motte, confirmed one person in private.
- March 1. Ash-Wednesday. Attended Divine Service in St. Paul's, Summerville.
- March 5. Sunday. Grace Church, Ridge Spring. Said Morning Prayer, and preached, and celebrated the Eucharist. Also, said Evening Prayer, and preached, and baptized one infant.
- March 8. Attended the examination of a candidate for Deacon's Orders.
- March 9. Examined a candidate for Priest's Orders.
- March 10. Ember Day. In Calvary Church, Charleston. I advanced to the Priesthood the Rev. J. V. Welch, Rev. Mr. Prentiss preaching the sermon, and the Rev. J. H. Elliott, D. D., presenting the candidate. Twelve or more clergymen were present at this service.

- March 10. Confirmed one person about to die.
- March 12. Sunday after the Ember Days. In St Paul's Church, Charleston. Ordained to the Diaconate Mr. Wm. H. Barnwell, the Rev. J. H. Elliott, D. D., preaching the sermon and presenting the candidate.
- March 12. In the afternoon, at Calvary Church, I preached and confirmed six persons, and put the Rev. J. V. Welch, presbyter, in charge of the congregation.
- March 12. At night, in St. Paul's Church, at a united Lenten Service, I preached, and the Rev. Dr. Chandler made an address in behalf of Domestic Missions.
- March 19. Sunday. Trinity Church, Edgefield, A. M. I preached and confirmed four persons and addressed them, and celebrated Holy Communion. At night also in the same Church I preached.
- March 24. St. Thaddæus, Aiken, I preached.
- March 25. Confirmed one person in private, and administered to him the Holy Communion.
- March 26. Sunday. In same Church, I preached and confirmed seven persons, and celebrated the Eucharist.
- March 31. At Elko, in a private house, I confirmed one person, and made a brief address, and celebrated the Holy Communion.
- April 2. Sunday. At Barnwell I preached and celebrated the Communion in the morning, and in the afternoon confirmed two persons and made an address.
- April 5. At a united Lenten Service in St. Michael's, I preached. Also met the Standing Committee of the Diocese.
- April 9. Palm Sunday. At the Church of the Holy Communion, Charleston, in the morning, I preached and confirmed thirty-two persons, and celebrated the Eucharist, and in the afternoon, at Grace Church, I confirmed fifteen persons, and made an address, and at night, in the same Church, preached at a united Lenten Service.
- April 12. Gave Holy Communion to a sick person.
- April 14. Good Friday. I preached in St. Philip's, and confirmed one sick person.
- April 16. Easter Sunday. In Trinity Church, Black Oak, I said Morning Prayer, preached and celebrated the Holy Communion, and in the afternoon gave the Communion to an aged person in private.
- April 23. Sunday, A. M. At Pompion Hill Chapel, in the Parish of St. Thomas and St. Denis. I preached and celebrated the Communion; and at night, in the Chapel at Cainhoy, I preached, and confirmed eight persons, and addressed them.
- April 30. Second Sunday after Easter, A. M. In St. Philip's Church. I preached, and confirmed twenty-four persons, two belonging to Trinity Church, Grahamville, and made an address, and afterwards celebrated the Holy Communion.
- April 30. At night, in St. Stephen's Free Church, I confirmed eight persons, and made a brief address.
- May 7. Sunday, A. M., in Trinity Church, Columbia, I preached, and confirmed thirty-four persons, and celebrated the Holy Communion.
- May 7. At night, in St. Luke's congregation, preached and confirmed eight persons.

APPENDIX II.

ANNUAL COMMUNICATION OF THE STANDING COMMITTEE.

The Standing Committee respectfully report, that they have met on the first Wednesday of every month during the year.

They have given canonical consent to the consecration of Rev. Jacob S. Shipman, as Bishop of the Diocese of Fond du Lac, and upon his declining the office, they consented to the consecration of Rev. J. H. Hobart Brown, D.D., as Bishop of same Diocese.

They have also given their consent to the consecration of Rev. W. E. McLaren, D.D., as Bishop of the Diocese of Illinois.

They have recommended the Rev. J. V. Welch, Deacon, to be admitted to the Order of Priests.

They have recommended to the Bishop for *Deacon's Orders*, Mr. John Kershaw, Mr. Josiah B. Perry, and Mr. William H. Barnwell.

They have recommended Mr. Christopher I. LaRoche, Mr. Theodore A. Porter, Mr. Milnor Jones, and Mr. Benjamin Allston, as candidates for Holy Orders.

After due examination, they have certified to the Bishop the fact that Rev. P. F. Stevens, Presbyter of the Diocese, had abandoned the communion of this Church, without complying with the requirements of Canon V., Section 2.

They have conferred with the Bishop, as a council of advice, upon matters submitted to their consideration.

Four years since, the Committee announced to the Diocese that they had not received *one candidate for Orders* during the year. We close this report with grateful hearts, and point to the record above, as evidence that God has not forsaken His Church in her low estate.

Signed, C. C. PINCKNEY, *Pres.*

APPENDIX III.

A.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

The Committee on the State of the Church would report that they have examined some fifty-eight Parochial Reports, and find the contributions as follows;

For Parochial purposes	\$79,287 89
For Diocesan purposes.	4,351 64
For Domestic Missions	553 89
For Foreign Missions	460 89
For University of the South	334 27
	<hr/>
	\$84,988 58*

This amount is considerably in excess of that reported last year, which was \$64,647 07, and for this item of encouragement we feel thankful. In addition, as gathered from the Parochial Reports, the Bishop's Address, and the statements of the Standing Committee, there are other grounds of cheer which we also gladly note. It appears that the number of Lay Readers, as appointed by the Bishop, has increased, much zealous work has been done by our Laymen and Lay-

*The Chairman of the Committee has discovered that these figures are erroneous. For true amount see summary appended to Parochial Reports.

women ; five vacant Parishes in the upper part of the State have been supplied with Rectors or Missionaries ; six Postulants and five candidates for Orders have been received ; three Deacons have been ordained, and two Presbyters added by transfer to our Clergy list ; our Missionaries have laboured faithfully in their respective fields, and one reports two Churches in course of erection ; the Holy Communion Institute has continued in its benevolent and useful career ; a Church school long coveted in the days of our prosperity, but now granted to cheer us in time of depression and still claiming our generous support.

In this connection, we would call attention to the fact that of the amount collected for this Home and School, \$23,151 23, more than one-half, \$11,682 78, was raised during the year among our own impoverished people, and so swells the contributions for Parochial purposes as given above.

We have, on the other hand, occasion for discouragement and sadness in the loss of so many of our Clergy by death, and removal to other Dioceses, in the poverty of our Parishes along the seaboard, and their inability to sustain the Ministry, and hence we feel the need of supplying vacancies, as our Bishop has recommended, from the Laity, and express the hope that very soon several Deacons will be thus ordained and prove efficient helpers in the Lord's harvest field.

Owing to the circumstance that in some of the Reports the number of communicants is not given, and that several Reports from Parishes have not been received, the Committee are unable to report the number of communicants now connected with our Diocese.

In conclusion, we would suggest that more regard should be given to the schedule for collections adopted a year ago ; greater care bestowed in the making out of Reports by the forms furnished by the Secretary, a better patronage shown to the *Monthly Record*, and an advanced interest manifested in the taking of Church papers by Christian families, so opportunely urged by our Diocesan.

In reference more particularly to the *Monthly Record* we would add that from the Treasurer's Report, it appears that

the paper was forced to appeal to the Finance Committee of the Diocese for a loan of Church funds to the amount of \$200, giving in security the personal note of one of the editors. We therefore offer to the Convention the following resolution, viz :

Resolved, That the Treasurer be authorized to cancel and destroy the note given in security for the loan of \$200 to the *Monthly Record*.

Respectfully submitted,

R. P. JOHNSON, *Chairman*.

APPENDIX III.

B.

REPORT OF COMMITTEE ON FINANCE.

The Committee on Finance respectfully report that they have examined the annual statement of the Treasurer of the Bishop's Fund. There are still many Parishes in arrear, and some that have paid nothing, and though the amount of quotas received this year is larger than that of the last, there is a larger amount unpaid of this year's assessment. This is accounted for, by the payment of dues of the previous years.

The annual nett income from the vested funds is about \$3,000, which renders it necessary that the former assessment of the *equivalent* of fifty cents for each communicant be called for in the ensuing year.

There is due for the quotas of the past year \$695.47. This is divided as follows, viz: St. James, Santee, \$4.85; Christ Church Parish, \$2.00; St. Thomas and St. Denis, \$8; St. Helena, Beaufort, \$36.50; St. John's, John's Island, \$11; St. Michael's, Charleston, \$15; Holy Cross, Bluffton, \$13.50; St. Matthew's Parish, \$13.50; St. David's, Cheraw, \$2.25; St. Paul's, Charleston, \$110.50; St. Paul's, Pendleton, \$29.50; Christ Church, Greenville, \$52; Grace Church, Camden, \$44.50; Trinity Church, Society Hill, \$15.50; Christ Church, Wilton, \$11.50; Holy Trinity, Grahamville, \$12.50; Trinity Church, Edgefield, \$5.50; St. Philip's, Bradford Springs, \$5.50; Church of the Messiah, North Santee, \$16; St. John's, Richland, \$9; Church of the Advent, Spartanburg, \$28.50; Church of the Holy Communion, Charleston, \$18.37; Calvary, Glenn

Springs, \$7; Grace Church, Anderson, \$10.50; Church of the Redeemer, Orangeburg, \$16; St. Jude's, Walterboro', \$11.50; Christ Church, Mar's Bluff, \$9; Trinity Church, Black Oak, \$12.50; Church of the Ascension, Combahee, \$2.50; St. Luke's Church, Charleston, no report; Church of the Holy Comforter, Sumter, \$18.50; Church of the Epiphany, Upper St. John's, \$20; St. Paul's, Summerville, \$46; St. Stephen's, Charleston, \$29.50; St. John's, Florence, \$14.50; St. Stephen's Church, St. Stephen's Parish, \$6.50.

In addition to this there is unpaid of the quotas of the previous year the sum of \$416.10.

They have examined the accounts of the Treasurer of the Convention, and found them to be correct.

The balance on hand at the commencement of last year was \$290.50. The receipts for the past year have been \$952.86; and the expenditures (including a loan to the *Record* of \$200) have been \$1,071.61, leaving on hand at the opening of this Convention, \$171.75.

There is due the Convention fund for the year 1876, \$852.50, most of which will probably be paid before the adjournment of the present session. The names of the Parishes are therefore not reported. It is the duty of the Committee, however, to report the following as in arrears for prior years:

St. Paul's, Pendleton, 1874 and 1875, \$26.95; Trinity, Society Hill, 1875, \$1.25; St. Philip's, Bradford Springs, 1874 and 1875, \$25; Church of the Messiah, Santee, 1875, \$7.25; Church of the Holy Communion, Charleston, 1875, \$20.25; Church of the Holy Apostles, Barnwell, 1872, 1873, 1874, and 1875, 22.75; Church of the Redeemer, Orangeburg, 1872, 1873, 1874, and 1875, \$16.40; Trinity Church, Black Oak, 1873, 1874, and 1875, \$26.25; St. Luke's, Charleston, 1873, 1874, and 1875, \$147.75; St. John's, Winnsboro', 1874 and 1875, \$26.50; Church of the Epiphany, Upper St. John's, 1875, \$4.25; Christ Church, Mar's Bluff, 1874 and 1875, \$7.50.—Total, \$332.60.

It will be seen that there is due from Parishes for 1872, \$21.10; for 1873, \$67.50; for 1874, \$108.25; for 1875, \$135.75.

The Treasurer reports as in arrears for three years or over : Church of the Holy Apostles, Barnwell ; Church of the Redeemer, Orangeburg ; Trinity Church, Black Oak ; St. Luke's, Charleston.

Section 1, of Canon XVIII., provides for an assessment of a sum equal to fifty cents for each communicant, but twenty-five cents for each communicant, if promptly paid, will be ample to meet the regular and incidental expenses of the Diocese.

The Committee recommend the adoption of the following resolutions :

Resolved, That a sum *equivalent* to fifty cents for each communicant be assessed upon each Parish in the Diocese, for the support of the Episcopate.

Resolved, That a sum *equivalent* to twenty-five cents for each communicant be assessed upon each Parish, for the purpose of defraying the regular and incidental expenses of the Diocese.

All of which is respectfully submitted.

JNO. HANCKEL,
JOHN B. PALMER,
JAMES M. WILSON,
Finance Committee.

*Bishop's Permanent Fund in Account with Evan Edwards,
Treasurer, year ending April 30th, 1876.*

	Dr.	Cr.
To Bishop's Salary.....	\$3999 96	
Incidental Expenses.....	628 70	
Balance at credit.....	3465 87	
By Balance from last year.....		\$2757 14
Donations		6 05
Quota of Churches, viz :		
St. John's, Fairfield, 1874.....		20 00
Holy Cross, Bluffton, '74 and '75.....		11 50
Grace Church, Charleston, '74 and '75.....		122 00
St. Helena, Beaufort, 1875.....		31 50
St. Jude's, Walterboro, 1875.....		19 00
Epiphany, Upper St. John's, 1875.....		20 00
Grace Church, Camden, 1875.....		44 50
Trinity Church, Abbeville, 1875		21 50
Zion Church, Richland, 1875.....		7 50
St. Luke's, Newberry, 1875.....		14 50
Grace Church, Anderson, 1875.....		4 00
St. Mark's, Chester, 1875.....		9 00
Church of Our Saviour, Rock Hill, 1875.....		10 50
St. John's, Florence, 1875.....		9 50
Christ Church Parish, 1875.....		25 00
St. James', Santee, 1875.....		10 00
Holy Comforter, Sumter, 1875.....		5 50
St. Philip's, Bradford Springs, 1875.....		5 00
St. John's, Richland, 1875.....		9 00
St. Matthew's Parish, 1875.....		3 50
Church Nativity, Union, 1875.....		19 50
St. Mark's, Clarendon, 1875.....		13 00
Trinity, Columbia, 1875		65 00
Good Shepherd, York, 1875.....		14 00
Claremont Church, 1875.....		26 00
Holy Trinity, Grahamville, 1875.....		6 00
St. Thomas and St. Denis Parish, 1875.....		26 00
St. Stephen's, Ridgeway, 1875.....		7 00
Christ Church, Greenville, 1875.....		51 50
Church Messiah, North Santee, 1875.....		15 00
All Saints, Waccamaw, 1875.....		13 50
St. John's, Berkeley Parish, 1875.....		19 00
Trinity, Society Hill, 1875		21 75
St. Philip's, Charleston, 1875 and 1876.....		369 00
St. Thaddæus, Aiken, 1875 and 1876.....		75 00
Prince George's, Winyah, 1876.....		37 00
Prince Frederick's, Pee Dee, 1876.....		16 00
St. David's, Cheraw, 1876.....		41 50
St. John's, John Island, 1876.....		3 90
Holy Apostles, Barnwell, 1876		21 00
St. Michael's, Charleston, 1876.....		75 00
Bamberg Mission, 1876.....		50
Christ Church, Charleston, 1876.....		8 00
St. Stephen's, St. Stephen's, 1876.....		3 00
Interest on Investments.....		4481 19
	\$8094 53	\$8094 53

EVAN EDWARDS, *Treasurer.*

APPENDIX III.

C.

ANNUAL REPORT OF THE BOARD OF MISSIONS OF THE DIOCESE OF SOUTH CAROLINA.

The Diocesan Board of Missions respectfully report to the Convention, that during the past year they have held four regular, and two extra meetings; have received applications for aid from nineteen (19) Parishes, and have responded to all, in amounts varying from \$264 to \$100 each. They have continued their appropriations to the City Mission and to Calvary Church, Charleston, at the suggestion of the Bishop, and have added Bamberg and Allendale to their list of Missionary stations, making a total of twenty-two (22).

The Mission at Allendale was established at the suggestion of the Rev. Mr. Bellinger, who reported quite a number of Church people in the upper part of St. Peter's Parish, Beaufort county, too far removed and isolated to enjoy the privileges of Divine worship. As to what has been accomplished in this direction, the minute Report of the earnest Missionary will sufficiently show. The Mission at Midway was changed to Bamberg, upon the recommendation of the Missionary, the Rev. Mr. Sams, he being of the opinion that the latter point was a more inviting one.

The results of missionary effort for the past year, are 143 infant and 28 adult baptisms, 100 confirmations, and 113 communicants added. These items, compared with those of the last Report, show a decrease of 4 infant and 14 adult

baptisms, and an increase of 22 confirmations, and 48 communicants.

The total receipts from all sources is \$3,533.31, of which amount \$294.30 were from offerings and donations throughout the Diocese, \$107.56 from mite chests, \$620 from annual subscribers to the Advancement Society, and \$2,511.45 from interest on the bonds and stocks of the same Society. The Board has expended \$3,268.41 for Missionaries' salaries, and only regret their inability to have responded more liberally to weak and struggling Parishes. They have lost two of their most earnest Missionaries, by the death of the Rev. A. H. Cornish, of Pendleton, and the Rev. C. Bruce Walker, of St. Mark's, Clarendon, and they ask to place on record their appreciation of their many virtues. The vacancy at Pendleton has been supplied by the Rev. Mr. Gregory, recently appointed by the Bishop, but there is no Missionary at Sumter and St. Matthew's Parishes. Clarendon is vacant because of the death of Mr. Walker, and Sumter and St. Matthew's because of the removal of Rev. W. H. Johnson to Virginia. The Board feels that it cannot close this report without calling the attention of the Convention to the very small amount contributed by the Diocese, for the purpose of extending our Lord's kingdom within her limits, and they respectfully suggest that something be done to excite in the Church more zeal and activity for Missionary efforts.

CHARLESTON, S. C., May 8, 1876.

In addition to the above contributions, there have been received and appropriated by the Bishop, the sum of \$1,559.80.

APPENDIX III.

D.

REPORT OF COMMITTEE ON UNFINISHED BUSINESS.

The Committee on Unfinished Business report the following items of unfinished business :

1. Resolution offered by Mr. E. McCrady, " That the application of St. Mark's congregation for admission into union with this Convention be referred to a commission of — members, to be appointed by the Bishop, to report to the next Convention upon the same, and all its relations to the Church and Constitution of this Diocese." Page 19, Journal of 1875. This resolution was perfected by filling up the blank, "by inserting seven," and the resolution was adopted by the Convention. Page 21.

2. Motion of Mr. T. M. Hanckel, " to insert in Article VII., Section 1, after the word " but," in the second line, " at any time before the result of the votes, as taken, is finally announced by the President." Page 23.

3. Motion of Rev. J. D. McCollough, that the proposed amendments to the Constitution be considered, was agreed to, and the proposed amendments were concurred in. Page 23.

From the record contained in the Journal, the Committee conclude that these amendments were adopted at the last Convention for the first time, and should, therefore, be concurred in by this or some subsequent Convention.

The amendments are to Article III., Sections 2 and 4, Articles VI. to IX., Article XII., Section 2.

The Amended Constitution is found on pages 69 to 75, inclusive. The Constitution, as it now stands, on pages 156, 162, inclusive. Journal of 1875.

Respectfully submitted,

E. E. BELLINGER, *Chairman.*

APPENDIX III.

E.

REPORT OF THE REGISTRAR.

To the Bishop of the Diocese :

RT. REV. SIR:—The historical documents in my charge, have, since the last Report made in the Journal, been largely increased by donations from individuals, who have my thanks on behalf of the Diocese.

Journals of the General Convention.—To those already reported have been added, through the kindness of the Rev. A. Glennie, the following rare and valuable numbers: 1786, 1801, 1804, 1808; also the more recent ones of 1832, 1835, 1847, 1853, 1856. It is now chiefly for the years between 1808 and 1832, and for the years 1853, 1856, and 1859, that our wants need to be supplied.

Journals of the Diocese of South Carolina.—The Rev. Mr. Glennie has sent us, also, Journals for 1814, 1815, 1816, 1819, 1822, 1828; and Journals from 1833 to 1854, inclusive. These, together with donations from the Rev. J. D. McCollough for 1825, 1826, 1827, and from Mr. J. J. Pringle Smith for 1829, 1830, 1832, 1833, combine to fill up rapidly the blanks of my first Report, and give promise of a complete set. Thus, in the retrospect, we come to no missing Journal, until the year 1851. For that year, and for the years 1824, 1829, and 1831, we now ask especially to be supplied.

Annual Reports of the P. E. Society for the Advancement of Christianity in South Carolina.—The progress made in collecting these is encouraging.

Church Home, (Charleston).—A nearly perfect set of the printed reports of this Institution has been obtained.

Church Building Society.—All the printed documents connected with this short-lived Society of our Diocese, appear to be in hand.

Southern Episcopalian.—From the Rev. J. Mercier Green have been received some bound volumes of this publication; also from Mrs. B. F. Perry, of Greenville, quite a large number of unbound numbers, forming some complete volumes; also, from the late Mrs. H. Waring, of Charleston, have been received copies of several unbound volumes of this important chronicler.

University of the South.—The Annual Reports, and it is believed all the documents of the University, have been collected and placed in this office.

Some quite interesting relics of the olden times have been deposited for safe keeping with the Registrar: The first *Parish Record*, and the first *Vestry Minutes Book* of the Parish of "Prince Frederick's, Winyaw," now known as Prince Frederick's, Pee Dee. The dates of the *Parish Record* range from 1713 to 1792. The dates of the *Vestry Minutes* are from 1729 to 1779, though with interruptions in their regular succession.

With these books come to me the titles to a plat of ground on which stands the present Church of this Parish. I have receipted to the Vestry for the books and title deed.

As the Canon does not instruct me to collect the Journals of other Dioceses, I have not done so. But yet I have received from other Registrars, copies of their latest Journals, which have been thus far preserved by me. I would take this opportunity of returning the thanks of this office for the same.

It remains for me only to urge upon all persons in our Diocese to keep before their minds the importance of this historical department of our Church, and to place in the hands of the Registrar the documents called for by the Canon, or by these Reports, published yearly in the Journal of our Convention.

Very respectfully submitted.

JNO. JOHNSON, *Registrar.*

APPENDIX III.

F.

REPORT OF THE TRUSTEES OF THE UNIVERSITY OF THE SOUTH.

The Trustees of the University, on the part of the Diocese of South Carolina, respectfully report :

That the Annual Meeting of the Board of Trustees was held in August last, at Sewanee.

The condition of the University was found to be encouraging, the number of students being about the same as heretofore reported, and a high standard of scholarship maintained in all the schools ; and we again commend it to the confidence of the Diocese.

The Chair of the Professor of Mathematics had become vacant, by the resignation of Reverend F. A. Shoup, who wished to devote himself exclusively to his duties as a clergyman of the Church. Professor Shoup's eminent qualifications as a teacher of Mathematics and in the government of young men were most highly appreciated by the Board, and his resignation was sincerely regretted. We are glad to say that the services of Gen. E. Kirby Smith have been secured for the vacant chair. His character and talents are so well known throughout the associated Dioceses, that his acceptance of this position is a source of great satisfaction, and we hope will attract many students to the University.

We are grieved to report that the sudden death of Professor Robert Dabney, who presided over the School of English Literature, has deprived the University of the services

of one whose place it will be difficult to supply. The high character, the sweet and winning manners, the great abilities, and the profound learning of Mr. Dabney, were a tower of strength to us, and his loss is deeply deplored.

We have again to regret that the expressed will of this Convention as to the Advent Offerings for the University of the South has not been regarded in many Parishes. The financial resources of our great enterprise are a subject of great and increasing anxiety to the Trustees, and it is absolutely necessary that every Diocese should do its duty, and give us the help which has been so solemnly pledged.

A. T. PORTER.

J. B. KERSHAW.

T. M. HANCKEL.

1875.	June 16	To remitted Dr. H. M. Anderson, Treasurer.....	\$41 25		Br rec'd from Church Holy Comforter, Sumter, Advent.....	\$1 50
		Premium.....	25		" " Rev. R. S. Trapier, interest on Bond, interest.....	8 00
				\$41 50	" " Rev. J. D. McCollough, Coupons, July, 1873, and January, 1874. Coupons.....	20 00
	June	To remitted Dr. H. M. Anderson, Treasurer.....	314 92		" " Rev C. C. Pinckney, int. on Bond, int.....	8 00
		Premium.....	78		" " C. S. Gadsden. Coupons, Coupons.....	4 00
1876.	March 29			315 70	" " St. Paul's, Summerville, Advent.....	8 50
					" " Prince George, Winah. Advent.....	17 28
					" " Holy Comforter, Sumter, Advent.....	2 20
					" " Grace Church, Charleston, Advent.....	27 16
					" " St. James', South Santee, Advent.....	5 50
					" " Rev. E. R. Miles, Annual.....	10 00
					" " St Michael's Church, Charleston, Advent.....	52 00
					" " Church Holy Communion, Charleston, Advent.....	12 25
					" " Church of the Nativity, Union, Advent.....	5 00
	1876.					
	Jan.				" " Trinity Church, Columbia, Advent.....	28 40
					" " Miss Mary Carroll and others, int. on Bond, int.....	4 00
					" " St. Luke's Church, Newberry, Advent.....	3 10
					" " St James,' South Santee, additional, Advent.....	1 25
					" " Christ Church, Parish, Advent.....	3 50
					" " St. David's, Cheraw, Advent.....	2 16
					" " St. John's. Berkeley, Advent.....	8 60
					" " Church of our Saviour, Rock Hill, Advent.....	7 50
					" " Church of the Good Shepherd, Yorkville, Advent.....	5 00
					" " Trinity Church, Abbeville, Advent.....	12 40
					" " St Peter's Parish, Advent.....	3 31
					" " Allendale, Advent.....	1 30
					" " St. Luke's Parish, Bluffton, Advent.....	1 13
					" " Holy Trinity, Grahamville, Advent.....	3 46
					" " Sheldon Church, Advent.....	1 50
					" " St. Jude's Church, Walterboro', Advent.....	4 05
					" " Church Advent, Spartanburg, Advent.....	5 65
					" " St. Philip's Church, Charleston, Advent.....	51 47
					" " the Misses Laborde, interest on Bond, interest.....	4 00
	Feb.				" " Claremont, Stateburg, Advent.....	6 38
	March 10				" " St. John's, Richland, Advent.....	4 65
					" " Grace Church, Camden, Advent.....	13 00
RECAPITULATION.						
		Interest.....	24 00			
		Coupons.....	24 00			
		Annual Subscription.....	10 00			
		Advent.....	299 20			
			\$357 20			

APPENDIX IV.

PAROCHIAL, MISSIONARY, AND OTHER REPORTS

FROM MAY 1st, 1875, TO MAY 1st, 1876.

ST. PHILIP'S CHURCH, CHARLESTON.

REV. JOHN JOHNSON, RECTOR.

Families*	184
Individuals not included—White 50; colored 8.....	58
Whole number of souls—White 758; colored 8.....	766
Communicants—Admitted.....	22
Added by removal.....	6
Lost by removal.....	4
Died.....	5
Present number—Male, white, 76.....	76
Female, white, 313; colored, 7.....	320
Total—White, 389; colored, 7.....	396
Baptisms—Infants, white, 37; colored, 1.....	38
Confirmed.....	27
Marriages.....	6
Burials—White, 32; colored 1.....	33
Public Worship—On Sundays, 52; other days, 87.....	192
Holy Communion celebrated—Public, 17; private, 32.....	
Sunday-School Teachers.....	13
Pupils.....	104

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$2,500 00
Current Expenses.....	4,930 00
Alms and Charities.....	865 32
Church Home, (purchase and contingent expenses).....	752 69
Sunday-School Library.....	38 92
City Missions and House of Rest.....	65 03
	\$ 9,151 96
Diocesan—Missions.....	\$250 91
Assessment for Convention.....	91 50
Assessment for Episcopate.....	184 50
Clergy Society (Memorial Day).....	176 49
Theological Education (Bishop's Aid Society).....	310 00
Female Education, (Young Gleaners).....	50 00
	\$ 1,063 40
General—Missions—Domestic.....	\$ 62 00
University of the South.....	51 47
	\$ 113 47
Total.....	\$10,328 83

* Unless specified, figures refer to whites.

ST. JAMES', SANTEE.

REV. THOMAS F. GADSDEN, RECTOR.

Families	13
Whole number of souls—White, 50; colored, 1.....	51
Communicants—Admitted	2
Present number—White, males, 9; females, 17.....	26
Colored.....	1
Total—White, 26; colored, 1.....	27
Baptisms—Infants	4
Confirmed.....	1
Marriages	1
Public Worship—On Sundays, 9; other days, 30 times.....	46
Holy Communion celebrated—Public.....	5

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$283 83
Current Expenses—Transportation.....	15 00
Alms and Charities.....	14 85
Church Papers.....	7 50
	<hr/>
	\$321 18
Diocesan—Missions.....	\$ 19 52
Assessment for Convention	5 00
Assessment for Episcopate.....	10 00
Society for Widows, etc., of Clergy.....	6 45
	<hr/>
	\$ 40 97
General—Missions—Domestic.....	\$ 8 45
Foreign	15 10
Colored People.....	5 05
University of the South.....	6 75
	<hr/>
	\$ 35 35
	<hr/>
Total	\$397 50

The white population in this Parish, especially the Episcopal portion, is small, numbering but fifty souls.

There is little outward change to record. At my visits once a month, the services on Sunday, and in the week, are very well attended. Mr. A. H. Seabrook, as Lay reader, and Mr. E. Mazyck, alternate, have kept up public worship throughout the year, on three Sundays in each month, most faithfully, and the congregation attends as well as if a minister officiated.

I was much cheered by the Episcopal visitation of this year, and by the privilege of accompanying you through three contiguous Parishes in succession. On account of some improvements in the roads and bridges, my regular journeys are made easier, and my Rev. Brother in St. Thomas' Parish and myself have thus exchanged visits which were truly encouraging.

At the summer village of McClellanville, the Presbyterians have built a new Church and withdrawn, except occasionally, from our worship to attend their own. I am thankful it is with peace and good will.

Most of the Societies in these Parishes, such as the Temperance Society, and even the Granges, have a Chaplain, and open their meetings with prayer. Much more, why should not our Church Vestries, composed of the very same men, regard themselves not as secular, but religious bodies, and have one of their number to open meetings with prayer?

I learn that the "Vestry and Wardens" of this Parish have reduced the number from seven members to five. This was done by common consent, on the ground that a smaller number would be more efficient, a quorum being more easily obtained.

CHRIST CHURCH PARISH.

REV. THOMAS F. GADSDEN, Rector.

Families—White, 54 ; colored, 1.....	55
Individuals not included—White, 20 ; colored, 2.....	22
Whole number of souls—White, 180 ; colored, 6.....	186
Communicants—Admitted.....	5
Added by removal.....	4
Lost by removal.....	1
Lost by suspension or withdrawal.....	1
Died.....	2
Present number—White, males, 9 ; females, 46.....	55
Colored, males, 1 ; females, 2.....	3
Total—White. 55 ; colored, 3.....	58
Baptisms—Infants.....	16
Confirmed.....	1
Marriages—Colored.....	1
Burials—White, 9 ; colored, 3.....	12
Public Worship—On Sundays, 40 ; 80 times ; other days, 72.....	152
Holy Communion celebrated—Public, 13 ; private, 4.....	17
Sunday-School—Teachers, males, 1 ; females, 8.....	9
Pupils, males, 23 ; females, 27.....	50

OFFERINGS, ETC

Parochial—Amount paid to Rector.....	\$291 96
Current Expenses.....	48 00
Alms and Charities.....	47 74
Sunday-School Leaflets, etc.....	8 79
Church Papers.....	15 00
	<hr/>
	\$411 49
Diocesan—Missions.....	\$ 6 31
Assessment for Convention.....	18 10
Assessment for Episcopate.....	25 00
Children's Auxiliary Diocesan Missionary Society.....	16 08
	<hr/>
	\$ 59 89
General—Missions—Domestic.....	\$ 2 30
Foreign, boxes.....	20 00
Colored People.....	3 20
University of the South.....	3 50
	<hr/>
	\$ 29 00
	<hr/>
Total.....	\$500 38

I have the sad duty of reporting the death of Rev. David McElheran, at the age of eighty-two. His funeral was held at St. Andrew's Chapel, on July 18, 1875, being the 8th Sunday after Trinity, Rev. Mr. Prentiss officiating in my unavoidable absence. He was interred in the graveyard of old Christ Church.

That this Church has lost an aged servant, who to the last, in much infirmity of body, gratuitously ministered two Sundays in every month, and otherwise assisted me for some years past. Renouncing all self-righteousness, his dependence on Christ was absolute and entire.

I am glad to note, in a private way, an increasing respect among the colored people, and desire for my services. As time and strength permit I visit them, hold prayers and funeral services for them.

Our congregation grows slowly, chiefly on account of the sparseness of population and the material prostration. I held service frequently during Lent, and once a day in Passion week, twice on Good Friday, and these were well attended.

The re-opening of Christ Church has been a real comfort to the families in the country.

As the people are badly off for transportation, I hold worship at private houses occasionally, but chiefly in these two Churches, as also in two in the next Parish.

During these ten trying years since the war our people have, in many cases, borne their troubles well. They "have done what they could," "have labored and have not fainted." Perhaps we are further through these trials, or at least have learned better in patience, and through industry and economy to endure them.

ST. JOHN'S, BERKELEY.

REV. P. D. HAY, RECTOR.

Families.....	26
Individuals not included.....	6
Whole number of souls.....	121
Communicants—Added by removal.....	5
Present number—Males, 11; females, 38.....	49
Baptisms—Infants.....	9
Burials.....	5
Public Worship—On Sundays, 46; other days, 4.....	50
Holy Communion celebrated—Public	43

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$1,350 00
Current Expenses.....	25 00
Alms and Charities.....	163 78
	<hr/> \$1,538 78
Diocesan—Missions.....	\$ 25 25
Assessment for Convention.....	13 25
Assessment for Episcopate.....	24 50
	<hr/> \$ 63 00
General—University of the South.....	8 55
	<hr/>
Total.....	\$1,610 33

The children are catechised after Evening Prayer on every alternate Sunday, in Cordesville.

The Parish, since my last Report has purchased a chaste and elegant Communion Service, of sterling silver, at a cost of about three hundred dollars—made by Joseph Rodgers & Sons, Sheffield, England. The old Communion Plate belonging to the Parish was stolen during the war. The Chancel of Strawberry Chapel has also been enriched, and made more seemly for Divine Worship by the acquisition of a chestnut Altar, and Credence Bracket, and a Cross of polished brass: all handsomely carved and symmetrical—the work of J. & R. Lamb, of New York.

Crimson rep cushions around the Altar, and two richly colored mats for the floor, (which have been donated,) greatly add to the comfort and appearance of the Chancel.

ST. THOMAS AND ST. DENIS.

REV. E. C. LOGAN, RECTOR.

Families—White, 19; colored, 10.....	29
Individuals not included.....	19
Whole number of souls—White, 87; colored, 48.....	125
Communicants—Admitted	4
Added by removal.....	2
Lost by removal.....	1
Lost by withdrawal—White, 1; colored, 12.....	13
Present number—White, males, 10; females, 25.....	35
Colored, males, 7; females, 10.....	17
Total—White, 35; colored, 17.....	52

Baptisms—Infants.....	4
Confirmed—White, 4; colored, 5.....	9
Marriages.....	1
Burials—White, 5; colored, 1.....	6
Public Worship—Sundays, 28; other days, 10.....	62
Holy Communion celebrated—Public, 12; private, 1.....	13

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$393 75
Current Expenses.....	25 00
Alms and Charities.....	101 50
	<hr/>
	\$520 25
Diocesan—Missions—(Through Advancement Society, and Bishop).\$	35 29
Assessment for Convention.....	16 00
Assessment for Episcopate.....	32 00
To Bible, Prayer-Book, and Tract Society.....	12 00
	<hr/>
	\$ 95 29
General—Missions—Foreign.....	\$ 65 48
Indian.....	13 96
	<hr/>
	\$ 79 44
	<hr/>
Total.....	\$694 98

The above Report, so far as it is an exhibit of ministerial duty, covers a space of only six months, namely: from the 30th October last. The previous six months, I was absent from my Parish, by leave, with a view to recruit my health, which had become impaired. It is now, I am thankful to say, perfectly restored. I beg leave to express here my thanks to Brothers Hay and Guerry for occasional and acceptable services rendered to my people during my absence.

ST. HELENA, BEAUFORT.

REV. JOS. R. WALKER, D. D., RECTOR.

Families.....	40
Individuals not included in families.....	19
Whole number of souls.....	200
Communicants—Admitted.....	13
Added by removal.....	4
Lost by removal.....	4
Died.....	4
Present number—Male, 20; female, 50.....	70
Baptisms—Infant, 7; adults, 1.....	8
Confirmations.....	11
Marriages.....	4
Burials.....	7
Sunday-School Teachers—Male, 1; female, 5.....	6
Pupils—Male, 23; female, 19.....	42
Public Worship—Sundays, 52; other days, 18.....	152
Celebrations of Holy Communion—Public, Monthly, Private.....	4

OFFERINGS, ETC.

Parochial Expenditures—Salary of Rector paid.....	\$ 701 60
Assessment for Convention.....	12 50
Assessment for Episcopate.....	31 50
Current Expenses.....	78 50
	<hr/>
	\$ 824 10
Benefactions, etc., in Parish :	
Organ, and other objects.....	521 50
Missions—Diocesan. Domestic, and Foreign.....	175 50
	<hr/>
Total.....	\$1,521 10

Besides the families and individuals reported, there are considerable numbers of persons temporarily resident, or visitant here, who, more or less, regularly attend our Church service. We have recently procured a new organ in the Church; the former one, a large and expensive one, was destroyed during the late war. The new one is not large, but is of fine construction and tone. In the purchase of it, we have been most kindly aided by the officers and ladies of the United States fleet, now in our harbor. These officers and ladies, who, for the most part, are Church people, many of them Communicants, have been to the Rector personally in various ways, most courteous and friendly, and he takes pleasure in acknowledging it.

PRINCE GEORGE, WINYAH.

REV. ALEX. GLENNIE, RECTOR.

Families—White, 44; colored, 3.....	47
Individuals not included.....	7
Whole number of souls—White, 202; colored, 8.....	210
Communicants—Admitted.....	21
Added by removal.....	2
Lost by removal.....	8
Died.....	2
Present number—White, males, 17; females, 72.....	89
Colored, males, 1; females, 2.....	3
Total—White, 89; colored, 3.....	92
Baptisms—Infants, 11; adult, 2.....	13
Confirmed.....	18
Marriages—White, 2; colored, 2.....	4
Burials—White, 9; colored, 2.....	11
Public Worship—On Sundays, 50; other days, 55.....	105
Holy Communion celebrated—Public, 15; private, 6.....	21
Sunday-School Teachers—Males, 1; females, 2.....	3
Pupils—Males, 11; females, 7.....	18

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$1,000 00
Current Expenses.....	98 13
Alms and Charities.....	75 00
	<hr/>
	\$1,173 13
Diocesan—Missions.....	\$ 34 20
Assessment for Convention.....	18 50
Assessment for Episcopate.....	37 00
Advancement Society.....	48 12
Aid to Students for the Ministry.....	21 17
	<hr/>
	\$ 158 99
General—University of the South.....	17 28
	<hr/>
Total.....	\$1,349 40

ST. JOHN'S, JOHN'S ISLAND.

REV. GEO. W. STICKNEY, RECTOR.

Families.....	35
Individuals not included—White 1; colored 19.....	20
Whole number of souls—White, 142; colored, 19.....	161
Communicants admitted.....	5
Added by removal.....	2
Lost by removal.....	3
Died.....	1
Present number—White males, 13; females, 50.....	63
Colored males, 8; females, 11.....	19
Total—White, 63; colored, 19.....	82

Baptisms—Infants, white, 5; colored, 1.....	6
Confirmed—White, 4; colored, 1.....	5
Marriages.....	1
Burials.....	4
Public Worship—On Sundays, 25; other days, 12.....	37
Holy Communion celebrated—Public, 14, private, 3.....	17

OFFERINGS, ETC.

Parochial—Amount paid to Rector, from income.....	\$200 00
Current Expenses.....	12 00
Alms.....	22 65
On Organ.....	5 00
Curtains.....	4 25
	<hr/> \$243 90
Diocesan—Missions, \$3, to Advancement Society, \$7.46.....	\$ 10 46
Assessment for Convention.....	12 75
Assessment for Episcopate.....	15 50
Monthly Record.....	5 00
	<hr/> \$43 71
General Missions—Domestic.....	7 35
Foreign.....	2 00
Home Commission.....	1 75
N. Y. Prayer Book Society.....	2 50
University of the South.....	3 00
	<hr/> \$16 60
Total.....	<hr/> \$304 21

A typographical error occurs in the printed report of the last year, reading, "communicants, white, males, 4," instead of 14; "total white, 51," instead of 61, making a difference, in the male strength, of ten.

A more correct list is annexed in the present report of the membership, resident in the extended Parish, embracing those on the two islands of Wadmalaw and John's, and in almost equal division, fully adequate for the same into two Parishes.

At a special visitation, and to one portion made by the Bishop, there has been the additional result as given; and interior improvements have been made to the Parish Church by the addition of very inexpensive curtains to the windows, and under special direction of the Rector. Notification has also been received of a generous donation through Rev. C. H. Hall, D. D., from his congregation, at Brooklyn, N. Y., of some \$300, in response to an appeal made to him as a former Rector, and by the present one.

An appointment "by the Rector," in accordance with Canon V. for "the Annual Meeting," was overruled by another, held under the auspices of a former Warden, calling the same, whose official and parochial relations were dissolved in February last, by removal from this, and reception as parishioner and communicant in another Parish, and the election of Wardens and Vestrymen held, and "in accordance with former usage of the Parish, independent of Rector or Canons." To this has been added, in test, the election of this same representative, resident in the Parish of Edisto, and there also "elected as member of the corporation, a Warden and Delegate of that Parish," and as a Delegate from this, contrary to the ruling of the Rector and a divided Vestry and congregation, and Canons, as set forth.

Under these considerations, and the expressed inability of the associated Parish at Edisto to pledge the promised stipend another year, thereby reducing the whole dependence, and wishing the availability for other work, a resignation has been tendered, to take effect August 1st.

PRINCE FREDERICK, PEE DEE.

JAS. R. SPARKMAN, BEN. ALLSTON, WARDENS.

Families.....	20
Communicants—Present number.....	32

OFFERINGS, ETC.

Parochial—Amount paid to Lay Reader.....	\$160 00
Current Expenses	15 00
Alms and Charities.....	9 35
	<hr/>
	\$184 35
Diocesan—Assessment for Convention.....	\$ 8 00
Assessment for Episcopate.....	16 00
	<hr/>
	24 00
	<hr/>
	\$208 35

The Wardens of Prince Frederick, Pee Dee, report the Parish still without a Rector; but the services of the Church conducted regularly by the Lay Reader, with increased interest, and evidences of devotion to the Church.

Through the generosity of a gentleman from another Diocese we have been able to contract for the finishing of the Parish brick Church, so long neglected for want of funds. We have the means in hand for completing every thing necessary for the occupancy of the building, save the pewing, and pulpit arrangements; and trust that we will be able to worship in our new edifice before the end of the year

SHELDON CHURCH, PRINCE WILLIAM'S PARISH.

REV. E. E. BELLINGER, RECTOR AND MISSIONARY.

Families	6
Individuals not included.....	1
Whole number of souls.....	31
Communicants—Admitted.....	2
Added by removal	3
Lost by removal.....	1
Present number—White, males, 2; females, 8.....	10
Public Worship—On Sundays, 12; other days, 13.....	36
Holy Communion celebrated—Public, 12; private, 1.....	13

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$156 00
Diocesan—Missions.....	15 02
Clergy Society.....	5 55
Episcopal Brotherhood.....	1 00
	<hr/>
	\$ 21 57
General—Missions—Domestic	\$ 6 35
Foreign	2 25
University of the South.....	1 50
	<hr/>
	\$ 10 10
	<hr/>
Total.....	\$187 67

In this Parish I have not reported the amount of the assessment for the Episcopate or the Convention, because these were not paid by me, and I know not if they have been paid by any one. Major John H. Screven, a member of this Parish for the winter months, has, in the spirit of Christian liberality, promised, at his own expense, to erect a Church building in this Parish, which I hope may be so far completed before the beginning of the next year, as to enable us to occupy it for public worship;

at present the services are performed in a private dwelling. The gentleman above named has also pledged to the Rector a salary of \$300, in consideration of which the Rector has promised to give to the Parish nineteen Sundays in the year.

ST. MICHAEL'S CHURCH, CHARLESTON.

REV. R. S. TRAPIER, RECTOR.

Families—White, 104; colored 1.....	105
Individuals not included.....	85
Whole number of souls—White, 496; colored 1.....	497
Communicants—Admitted.....	3
Added by removal.....	5
Lost by removal.....	4
Died.....	8
Present number—White, males, 42; females, 197.....	239
Colored, females, 1.....	1
Total—White, 239; colored, 1.....	240
Baptisms—Infants.....	11
Confirmed.....	3
Marriages.....	1
Burials.....	20
Public Worship—On Sundays, 90; other days, 90.....	180
Holy Communion celebrated—Public, 15; private, 10.....	25
Sunday-School Teachers—Males, 1; females, 6.....	7
Pupils—Males, 11; females, 50.....	61

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$2,500 00
Current Expenses.....	2,400 67
Alms and Charities.....	820 00
Paid on Debt of Church.....	450 00
Paid for Carpet.....	140 00
Ladies' Sewing Society.....	300 00
General Offerings.....	416 52
	<hr/>
	\$7,027 19
Diocesan—Missions.....	190 00
Assessment for Convention.....	60 00
Assessment for Episcopate.....	100 00
	<hr/>
	\$ 350 00
General—Missions—Domestic.....	\$ 75 75
University of the South.....	60 00
	<hr/>
	\$ 135 75
Total.....	<hr/>
	\$7,512 94

ST. LUKE'S PARISH, CHURCH OF THE HOLY CROSS, BLUFFTON.

REV. E. E. BELLINGER, MISSIONARY.

Families.....	11
Individuals not included.....	1
Whole number of souls.....	46
Communicants—Added by removal.....	2
Lost by removal.....	3
Lost by suspension or withdrawal.....	1
Present number—Males, 5; females, 15.....	20
Public Worship—On Sunday, 2; other days 20.....	50
Holy Communion celebrated—Public, 13; private, 1.....	14

OFFERINGS, ETC.

Diocesan—Missions.....	\$16 41	
Clergy Society.....	6 05	
Assessment for Episcopate.....	3 00	
	<hr/>	\$25 46
General—Missions—Foreign.....	\$ 2 65	
University of the South.....	1 13	
	<hr/>	\$ 3 78
Total.....		\$29 24

The three dollars for the Episcopate were collected from the Communicants on the Ochitie, and passed through my hands. I know not if the balance of this assessment has been paid, or any portion of that for the Convention. Hitherto I have reported the Communicants on the Ochitie as belonging to the Church of the Holy Cross, but as they are actually connected with no organized Parish, this year, I have not so reported them. Here there are six communicants, 3 males, and 3 females. The services and Communion celebrated here are included in the Report for St. Luke's Parish, Bluffton. I here baptized one infant, not reported in the tabular form. Some repairs were put, during the year, upon the Church building. I know not the amount thus expended.

ST. MATTHEW'S PARISH.

REV. WM. H. JOHNSON, LATE RECTOR.

Families and communicants, the same as by last year's report, excepting—Confirmed.....	1
Baptisms—Infants	8
Buried	3
[Communicants last year—Males, 7 ; females, 20.....]	27]

OFFERINGS, ETC.

Amount paid to Rector.....	\$113 00
Communion Alms.....	9 15
Education of Candidates.....	2 00
	<hr/>
Total	\$124 15

From May until the end of July, I officiated on two Sundays in each month; after that date, only on one Sunday. Lay-reading has been maintained with great regularity, on the intervening Sundays, and the attendance has been very good. The people are a small flock, much impoverished, but there has been an earnest effort amid many discouraging circumstances to keep the Church open.

ST. DAVID'S, CHERAW.

REV. JNO. W. MOTTE, RECTOR.

Families.....	34
Individuals not included.....	4
Whole number of souls—Adults.....	112
Communicants—Added by removal.....	2
Lost by removal.....	2
Lost by suspension or withdrawal.....	1
Died.....	1
Present number—Males, 20; females, 63.....	83
Baptism—Infants, 8 ; adults, 1	9
Confirmed.....	5

Marriages—Colored.....	1
Burials.....	4
Public Worship—On Sundays, 102; other days, 67.....	169
Holy Communion celebrated—Public, 20; private, 1.....	21
Sunday-School Teachers - Females.....	7
Pupils—Males, 20; females, 25.....	45

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$510 00
Current Expenses.....	206 83
Alms and Charities.....	29 05
Miscellaneous.....	106 07
	<hr/>
	\$851 95
Diocesan—Missions.....	\$ 9 05
Assessment for Convention, amount paid.....	20 00
Assessment for Episcopate.....	41 50
	<hr/>
	\$ 70 55
General—Missions—Domestic.....	\$ 2 30
Foreign.....	21 45
Indian.....	3 00
Colored People.....	2 34
University of the South.....	2 16
Elsewhere.....	2 85
	<hr/>
	\$ 34 10
Total.....	<hr/>
	\$956 60

CHURCH ON EDISTO ISLAND.

REV. GEO. W. STICKNEY, RECTOR AND MISSIONARY.

Families.....	19
Individuals not included.....	5
Whole number of souls.....	60
Communicants—Admitted.....	7
Added by removal.....	4
Lost by removal.....	2
Lost by suspension or withdrawal.....	2
Present number—White, males, 15; females, 29.....	44
Confirmed—White, 15; colored, 34.....	49
Marriages.....	1
Public Worship—On Sundays.....	30
Holy Communion celebrated—Public, 14; private, 2.....	16

OFFERINGS, ETC.

Parochial—Amount paid to Rector from income.....	\$200 00
Deficit in appropriation from Advancement Society.....	70 00
Diocesan—Missions.....	10 00
	<hr/>
	\$280 00
General—Missions—Domestic.....	7 80
Foreign.....	2 35
	<hr/>
	\$ 10 15
	<hr/>
	\$290 15

In consequence of not being able to get possession of the Church Records, the Rector is unable to fill out the offerings.

TRINITY CHURCH, EDISTO.

This Parish was reported, at the last Convention, under the above name, from the fact that it was the one given to "the first edifice erected," and as testified to by the presented "Bible," the inscription on the donated "silver communion plate" resolutions passed by the congregation "at the announcement of the death of the lamented Bishop White," and various entries in the Parish records by former pastors.

With no data of the consecration of the first Church, a second was established and enlarged, and which, when consecrated took the name of the anterior incorporation. This latter seems in no wise to conflict with the earlier association thus preserved in name, and more especially referring to that of the edifice.

To the gratification of presenting a very large and unusual class for confirmation at the visit of the Bishop in November last, we add that it has been sorely smitten in the loss of the Church by fire in February last. And under the already embarrassed condition of the congregation, shelter has been taken in the Rectory, a portion of which has been thus set apart. At an expense of some \$250, assumed in reliance upon aid and the future sale of real estate of the Parish, having also made the effort and responded to a deficiency in the appropriation of \$70 from the Advancement Society, it has so additionally embarrassed the Parish, that inability presents itself in the inadequacy of being able to retain the Rector, under present guarantee, after August next.

To this sad statement is the regret, that the Parish failed to "accede to the discipline of the Diocese," by refusing compliance with her Canon V., and "on Easter Monday," assembling under the call of a "Chairman of the Vestry," holding the "Annual Meeting," and the prescribed election, contrary, while having "a Rector," to the Canon, and his appointment for "the Saturday following," and without "his presence."

It becomes a duty likewise, to add, in regard to no other mention, save "confirmation" of the colored membership, that, perhaps, the separation, caused by the fire, only hastened, what had not altogether been unexpected, their withdrawal, and under leaders of their own color; while, likewise, the representatives of advocates "in the recent reformed movement," have succeeded in recommending that, with them, "they would enjoy greater advantages of meeting and being with their own color."

CLAREMONT, STATEBURGH.

REV. T. N. LUCAS, RECTOR.

Families—White, 20; colored, 2.....	22
Individuals not included.....	4
Communicants—Lost by removal.....	4
Died.....	1
Present number—White, males, 11; females, 31.....	42
Colored, males, 3; females, 2.....	5
Total—White, 42; colored, 5.....	47
Baptisms—Infants.....	6
Marriages.....	4
Burials.....	5
Public Worship—On Sundays, all; 3d every month excepted; other days some.	
Holy Communion celebrated—Public monthly; private.....	3

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$271 00
Current Expenses	30 00
Alms and Charities.....	64 00
	<hr/> \$365 00
Diocesan—Assessment for Convention	13 00
Assessment for Episcopate.....	26 00
Society for the Relief of Widows and Orphans	12 00
	<hr/> \$51 00

General—Missions—Domestic	12 00	
Foreign.....	12 00	
University of the South.....	6 50	
		<u>\$30 50</u>
Total.....		\$446 50

ST. PAUL'S, RADCLIFFEBORO'.

REV. JAS. H ELLIOTT, D. D., RECTOR.

Families.....	102
Individuals not included.....	11
Communicants—Added by removal.....	8
Lost by removal.....	15
Lost by suspension or withdrawal.....	5
Died.....	4
Present number—Males, 39 ; females, 169.....	208
Total—White, 208 ; colored, 2.....	210
Baptisms—Infants.....	17
Marriages—White, 3 ; colored, 2.....	5
Burials	18
Holy Communion celebrated—Public, 15 ; private, uncertain.....	15
Sunday-School Teachers—Males, 1 ; females, 8.....	9
Pupils—Males, 27 ; females, 22.....	49

OFFERINGS, ETC.

Parochial—Amount paid to Rector	\$2,225 00	
Current Expenses.....	1,901 58	
Alms and Charities.....	259 00	
Sunday-School purposes.....	105 60	
		<u>\$4,591 18</u>
Diocesan—Assessment for Convention	\$ 50 00	
For Education of Diocesan Students through Bishop	46 50	
Home of Rest.....	35 82	
Lay work in Charleston, through Brotherhood.....	24 00	
		<u>\$156 32</u>
General—Missions—Domestic.....	\$ 45 75	
Foreign	36 00	
		<u>\$ 81 75</u>
Total.....		\$4,729 25

TRINITY CHURCH, COLUMBIA.

REV. P. J. SHAND, D.D., RECTOR.

REV. J. H. STRINGFELLOW, ASSISTANT.

Families.....	114
Individuals not included.....	15
Whole number of souls.....	411
Communicants—Admitted.....	5
Added by removal.....	5
Died.....	4
Present number—Males, 40 ; females, 154.....	194
Baptisms—Infants, 27 ; adults, 7.....	34
Marriages	8
Burials	15

Public Worship—On 52 Sundays, and on every Fast and Festival.

Holy Communion celebrated, the first and third Sundays in every month.

Sunday-School—1 Superintendent, and 16 Female Teachers.....	17
Pupils.....	150
Parochial School—Teachers.....	3
Pupils	70

OFFERINGS, ETC.

Parochial—Amount paid Rector, \$1,200; Assistant, \$900...	\$2,100 00	
Current Expenses.....	3 200 00	
Alms and Charities.....	700 00	
Other Expenditures.....	4,200 00	
		\$10,200 00
Diocesan—Missions.....	\$ 60 00	
Assessment for Convention.....	50 00	
Assessment for Episcopate.....	100 00	
		\$210 00
General—Missions—Domestic.....	47 00	
Foreign.....	20 00	
University of the South.....	28 40	
		\$95 40
		\$10,505 40
Given by Ladies Sewing Society to the Bishop.....		125 00
Total.....		\$10,630 40

The item above of "other expenditures" embraces all accounts, including interest on debt, and various other items, which could not be conveniently specified.

A Parochial School was established a few months ago for the gratuitous instruction of the children of the very poorest classes of the community and vicinity, and is in successful operation, under the supervision of the Assistant Minister, aided by some ladies of the congregation.

There are no Confirmations mentioned in the above report; the administration of that holy rite not having been celebrated until the 7th of May, 1876. and the report being directed to be made only up to the 1st of said month.

ST. PAUL'S CHURCH, PENDLETON.

REV. HENRY T. GREGORY, Rector.

Families—White, 24; colored, 2.....	26
Individuals not included.....	5
Communicants—Added by removal.....	2
Lost by transfer to Seneca City Mission.....	11
Present number—White. males, 7; females, 40.....	47
Colored, 1; females, 2.....	3
Total—White, 47; colored, 3.....	50
Public Worship—On Sundays, 13 times; other days, 15 times.....	28
Holy Communion celebrated—Public.....	3
Sunday-School Teachers—Males, 1; females, 3.....	4
Pupils—Males, 4; females, 17.....	21

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$59 96	
Alms Basin.....	3 00	
Parsonage Fund.....	12 55	
Sunday-School Books, Tracts, etc.....	5 39	
Repairs.....	49 25	
		\$130 15
Diocesan—Missions		
Assessment for Convention.....	\$13 75	
Assessment for Episcopate.....	10 75	
		\$ 24 50
General—Missions—Domestic.....	\$ 1 85	
Foreign.....	8 50	
		\$ 10 35
Total.....		\$165 00
Add amount reported by Rev. J. D. McCollough, (whose Missionary Report <i>see</i>).....		\$ 33 55
Total.....		\$198 55

The above Report is from January 1st, when the present Rector took charge of the Parish.

The Rev. J. D. McCollough officiated a few Sundays during the vacancy of the Parish, caused by the death of the late lamented Rector, the Rev. A. H. Cornish, and performed other official acts, which he doubtless reports.

Eleven Communicants formerly belonging to the Parish, have been transferred to the "Seneca City Mission," where there are five families and thirteen Communicants. Services are held there on the fifth Sunday in the month, and occasionally on week-days.

In Walhalla and vicinity, are a number of our Communicants who desire, and ought to have, the ministrations of the Church, which the Rector hopes to give in the future. The Rev. Mr. Cornish had begun the good work at both these points.

CHRIST CHURCH, GREENVILLE.

REV. H. MELVILLE JACKSON, RECTOR.

Families—White, 72; colored, 1.....	73
Individuals not included.....	22
Whole number of souls—White, 333; colored, 3.....	336
Communicants—Admitted.....	6
Added by removal.....	31
Lost by removal.....	11
Died.....	4
Present number—White males, 31; females, 95.....	126
Colored, females.....	2
Total—White, 126; colored, 2.....	128
Baptisms—Infants.....	17
Confirmed.....	5
Marriages.....	5
Burials.....	8
Sunday-School Teachers—Males, 1; females, 11.....	12
Pupils—Males, 75; females, 47.....	122

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$1,200 00	
Current Expenses.....	586 93	
Alms and Charities.....	178 83	
Sunday-School Alms.....	43 00	
Church Repairs.....	325 00	
Parish Society Offerings, \$37.50; Sewing Circle, \$85,	122 50	
	<u> </u>	\$2 456 26
Diocesan—Assessment for Convention.....	\$ 32 00	
Assessment for Episcopate	64 00	
Advancement Society.....	37 00	
Convocation.....	36 85	
Widows and Orphans Deceased Clergy	23 50	
	<u> </u>	\$ 193 35
General—Missions—Domestic.....	\$ 23 00	
Foreign	22 00	
University of the South.....	40 00	
	<u> </u>	\$ 85 00
Total.....		\$2,734 61

This Report is defective in one matter—that of the Alms and Charities. The amount above is but for the last six months.

GRACE CHURCH, CAMDEN.

REV. E. R. MILES, RECTOR.

Families.....	60
Individuals not included.....	10
Whole number of souls—White, 225; colored, 2.....	227
Communicants—Admitted	7
Added by removal.....	2
Died.....	6
Present number.....	*89
Baptisms—Infants, 17; adults, 4.....	21
Confirmed	10
Burials	6
Public Worship—Sundays, 100; other days, 60.....	160
Holy Communion celebrated—Public, 15; private, 4	19
Sunday-School Teachers—Males, 1; females, 5.....	6
Pupils—Males, 12; females, 20.....	32

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$1,200 00	
Current Expenses.....	141 95	
Alms and Charities..	52 55	
Paid on debts.....	204 75	
Paid Sexton	66 00	
Offerings for Communion Plate.	80 00	
	<u> </u>	\$1,745 25
Diocesan—Assessment for Convention.....	\$ 40 50	
Assessment for Episcopate.....	44 50	
To Bishop at his visitation.	32 00	
Advancement Society.....	31 60	
	<u> </u>	\$ 151 60

* There being an evident mistake in this item, I have substituted the number of last year for an approximate result.—SEC'Y.

General—Missions—Domestic.....	\$	6	55	
Foreign		20	05	
University of the South.....		13	00	
				\$ 39 60
Total,				\$1,830 45

TRINITY CHURCH, SOCIETY HILL.

REV. HENRY T. LEE, RECTOR.

Families	15
Individuals not included.....	2
Whole number of souls.....	76
Communicants—Admitted	2
Lost by removal.....	2
Present number—White, males, 7; females, 25.....	32
Baptisms—Infants, 6; adults, 1.....	7
Confirmed.....	1
Marriages.....	1
Burials.....	1
Public Worship—On Sundays, 56; other days, 16.....	72
Holy Communion celebrated—Public, 13; private, 1.....	14
Sunday-School Teachers—Males, 1; females, 4.....	5
Pupils—Males, 9; females, 5	14

OFFERINGS, ETC.

Parochial—Amount paid to Rector	\$400 00
Alms and Offerings for all other objects.	51 36
	\$451 36.
Diocesan—Assessment for Convention.....	\$ 18 00
Assessment for Episcopate.....	18 00
	\$ 36 00
Total.....	\$487 36

Since last July, the undersigned has divided his time between Society Hill and Florence; officiating at the former place on the second, fourth and fifth Sundays; at the latter, on the first and third Sundays of the month. The Rectorship of the undersigned, at both places, expires by limitation, and terminates on 1st July, 1876. One service has been held at Christ Church, Mar's Bluff, and one infant baptized there; besides assisting in the service in that Church, at the time of the Bishop's visitation.

CHRIST CHURCH, WILTOWN.

(See *Missionary Report of Rev. J. H. Cornish.*)

CHURCH OF THE HOLY TRINITY, GRAHAMVILLE.

REV. E. E. BELLINGER, RECTOR

Families.....	14
Individuals not included.....	2
Whole number of souls—White, 50; colored, 1.....	51
Communicants—Lost by removal.....	1
Died.....	2
Present number—White, males, 5; females, 17.....	22
Colored.....	1
Total—White, 22; colored, 1.....	23

Burials.....	2
Public Worship—On Sundays, 18; other days, 16.....	67
Holy Communion celebrated—Public.....	12
Sunday-School—Teachers, males, 1; females, 3.....	4
Pupils, males, 8; females, 5.....	13

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$158 15
Alms and Charities.....	22 66
	<hr/>
	\$180 81
Diocesan—Missions	\$ 3 63
Assessment for Convention.....	6 50
Assessment for Episcopate.....	13 00
Clergy Society.....	4 00
	<hr/>
	\$ 27 13
General—Missions—Domestic.....	\$ 00 75
Foreign.....	2 10
University of the South.....	3 46
	<hr/>
	\$ 6 31
Total.....	<hr/>
	\$214 25

Of the services reported ten on as many Sundays were for the colored people, and five on one Sunday and two other days, were at Gillisonville. In addition to the amounts reported in the "Form," I received at Gillisonville, from a little girl, 57 cts. for the poor children in Charleston; \$10 from a gentleman for parochial purposes.

The congregation at Grahamville have been recently severely afflicted by the murder of Gen. John Howard, for many years Chairman of the Vestry, and Deputy to the Diocesan Convention. Pure, upright, generous and kind, he, one would have thought, would have been safe from the assassin. God saw fit to allow him thus to be taken away by violence, but we trust and believe that he has called his servant to his own presence, and crowned him with glory, honor and immortality.

TRINITY CHURCH, EDGEFIELD.

REV. EDWARD T. WALKER, RECTOR.

Families—White, 15; colored, 1.....	16
Individuals not included.....	25
Communicants—Admitted	4
Present number—Males, 4; females, 10.....	14
Baptisms—Infants, 2; adults, 2.....	4
Confirmed	4
Burials.....	1
Public Worship—On Sundays, 40; other days, 30.....	100
Holy Communion celebrated.....	10

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$364 00
Alms, etc.....	125 00
	<hr/>
	\$489 00
Diocesan—Missions.....	\$5 00
Assessment for Convention	3 00
	<hr/>
	\$ 8 00
General	10 00
	<hr/>
Total.....	\$507 00

The Church and Rectory have had expended upon them, in valuable repairs, over \$150, of which \$100 has been paid, and arrangements have been made to pay the balance. Since January, I have held service monthly at Port Royal. There is no Church at this place of any body of Christians; I have used a railroad car. Everything here is new, and the God of this world has great power. Of all places on earth which need the Gospel of our Lord, this place calls most loudly. My congregations have been good, and if there was anything like a Church building, much good could be done. But the ungodliness to which numbers of young persons are exposed is fearful.

ST. JOHN'S, FAIRFIELD.

REV. J. O'BEAR —(Officiating by appointment of the Bishop.)

	<i>In Winnsboro'.</i>	<i>In Ridgeway.</i>	<i>Total.</i>
Families.....	16	6.....	22
Individuals not included.....	5	4.....	9
Whole number of souls.....	62	32.....	94
Communicants—Added by removal.....	1	.....	1
Lost by removal.....	2	1.....	3
Died.....	2	.....	2
Present No.—White, males, 8; females, 26		Males, 6; females, 11..	51
Col'd, males, 1; females, 1		.....	2
Total—White, 51; colored, 2.....		.....	53
Baptisms—Infants.....	6	1.....	7
Burials—White, 5; colored, 1.....	6	.....	6
Public Worship—Sundays, 38; other			
days, 8.....	46	Sundays, 10.....	56
Holy Communion celebrated.....	10	4.....	14
Sunday-School Teachers—Females.....	2	.....	2
Pupils—Males, 3; females, 3.....	6	.....	6

OFFERINGS, ETC.

Parochial—Paid to late Rector, Rev. W. H. Campbell.....	\$40 00	
Alms.....	1 00	
Current Expenses.....	53 38	
		\$94 38
General Missions—Domestic.....	2 55	
Foreign.....	4 00	
University of the South.....	4 00	
		10 55
Total.....		104 93
Received from the Vestrymen of St. Stephen's, Ridgeway.....	\$100 00	
Nothing from the Vestry at Winnsboro', but from the Ladies		
of the congregation.....	61 00	
		\$161 00
And also a very kind remembrance at Easter.		\$265 93

TRINITY CHURCH, ABBEVILLE.

REV. JOHN KERSHAW, MINISTER.

Families—White, 22; colored, 1.....	23
Individuals not included.....	17
Whole number of souls—White, 117; colored, 3.....	120
Communicants—Admitted.....	6
Added by removal.....	6
Lost by removal.....	1
Died.....	2
Present number—Males, 14; females, 38.....	52

Baptisms—Infants.....	3
Confirmed.....	5
Burials.....	2
Public Worship*—Sundays, 33; other days, 31.....	64
Holy Communion celebrated—Public.....	3
Sunday-School Teachers—Males, 3; females, 1.....	4
Pupils—Males, 11; females, 11.....	22

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$ 300 00
Current Expenses	135 17
Alms and Charities.....	10 65
Other Ministers officiating	20 00
Sunday-School Easter Offerings.....	6 30
	<u> \$ 472 12</u>
Diocesan—Missions—(Bishop's visit).....	
Assessment for Convention.....	10 75
Assessment for Episcopate.....	21 50
Advancement Society.....	6 55
	<u> \$ 38 80</u>
General—Missions—Domestic.....	5 00
University of the South	12 00
	<u> \$ 17 00</u>
Total.....	\$ 527 92

I assumed charge of this Parish, by invitation of the Vestry, December 19, 1875. From the meeting of last Convention to the 1st July, 1875, Lay Services were held, except one Sunday, when Rev. C. B. Walker officiated. From 1st July to October, the Church was closed, in consequence of the absence of many members. In September the Bishop visited the Parish. From October to December Lay Services were generally held.

Since assuming charge public worship has been celebrated sixty-eight (68) times; on 19 Sundays, 37 times, and on other days thirty-one (31) times.

CHURCH OF THE MESSIAH, NORTH SANTEE.

REV. W. O. PRENTISS, RECTOR.

Families	16
Individuals not included	5
Whole number of souls	70
Communicants—Admitted	3
Added by removal	1
Lost by removal.....	2
Present number—White, males, 15; females, 17.....	32
Baptisms—Infants.....	4
Confirmed.....	3
Burials.....	1
Public Worship—On Sundays, 22; other days, 10.....	33
Holy Communion celebrated—Public, 13; private 1.....	14
Sunday-School Teachers—Males 1; females, 1.....	2
Pupils—Males, 7; females, 9.....	16

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$600 00
Alms and Charities	34 00
	<u> \$634 00</u>
Total	\$634 00

* Of these twelve were Lay Services.

ST. THADDÆUS' CHURCH, AIKEN.

REV. EVERETT C. EDGERTON, RECTOR.

Families—White, 34; colored, 1.....	35
Individuals not included.....	10
Whole number of souls—White, 150; colored, 3...	153
Communicants—Admitted.....	8
Lost by removal.....	18
Died.....	2
Present number—White, males, 16; females, 80	96
Colored, females, 1.....	1
Total—White, 96; colored, 1.....	97
Baptisms—Infants, 15; adults, 3	18
Confirmed	8
Marriages—White, 1; colored, 1.....	2
Burials—White, 26; colored, 1.....	27
Public Worship—On Sundays, 53; other days, 67.....	168
Holy Communion celebrated—Public, 14; private, 10.....	24
Sunday-School Teachers—Males, 1; females, 6	7
Pupils—Males, 25; females, 40	65

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$1,200 00
Current Expenses	175 00
Alms and Charities, Communion Alms.....	244 00
Other Charities.....	478 50
Christmas Tree.....	43 90
Sunday-School.....	22 52
	— \$2,163 92
Diocesan—Assessment for Convention.....	\$ 20 00
Assessment for Episcopate..	50 00
Advancement Society.....	10 00
Placed at Bishop's disposal.....	43 52
	— \$ 123 52
Total.....	\$2 287 44

ZION CHURCH, RICHLAND.

REV. JOHN H. TILLINGHAST, RECTOR.

Families.....	7
Individuals not included.....	5
Communicants—Lost by removal.....	2
Died	1
Present number—Whites, males, 4; females, 13;.....	17
Baptisms.....	2
Marriages—Colored.....	1
Burials.....	2
Public Worship—Sundays, 32; other days, 2.....	34
Holy Communion celebrated—Public, 10; private, 4.....	14

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$266 38
Current Expenses.....	10 70
Alms and Charities	19 61
	— \$296 69

Diocesan—Missions.....	\$ 10 55	
Assessment for Convention	7 50	
Assessment for Episcopate.....	3 75	
	<hr/>	\$21 80
General Missions—Foreign.....		6 70

\$325 11

GRACE CHURCH, CHARLESTON.

REV. C. C. PINCKNEY, RECTOR.

Families.....	147
Individuals not included.....	45
Whole number of souls.....	650
Communicants—Admitted.....	17
Added by removal.....	5
Lost by removal.....	7
Died.....	8
Present number—White, males, 55; females, 190	245
Colored, males, 1; females, 1.....	2
Total—White, 245; colored, 2.....	247
Baptisms—Infants, 15; adults, 2.....	17
Confirmed.....	16
Marriages.....	3
Burials.....	20
Public Worship—Sundays, 50; other days, 49.....	
Holy Communion celebrated—Public, 12; private, 3	15
Sunday-School Teachers—Males, 7; females, 12.....	19
Pupils—Males, 50; females, 64	114
Industrial School—Teachers.....	6
Pupils.....	60

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$2,500 00	
Current Expenses	1,975 00	
Alms and Charities—Communion Alms	368 16	
For Sunday-School.....	300 00	
	<hr/>	\$5,143 16
Diocesan—Missions.....	\$ 164 90	
Assessment for Convention	59 25	
Assessment for Episcopate.....	150 61	
Candidates for Orders.....	146 25	
Relief Society and Industrial School.....	525 25	
Church Brotherhood.....	22 50	
	<hr/>	\$1,068 76
General—Missions—Domestic	\$ 33 90	
Foreign.....	77 38	
Indian.....	2 50	
University of the South.....	27 37	
	<hr/>	\$ 141 15
Total.....		\$6,353 07

ST. LUKE'S CHURCH, NEWBERRY, S. C.

VACANT.

Families.....	5
Individuals not included.....	6
Whole number of souls.....	42

Communicants—Admitted.....	2
Added by removal.....	3
Lost by removal.....	3
Lost by withdrawal.....	1
Died.....	1
Present number—White, males, 8; females, 21.....	29
Confirmed.....	2
Burials.....	1
Public Worship—On Sundays, 9 by Clergymen; 37 by Lay Reading.....	
Holy Communion celebrated—Public.....	7
Sunday-School—Pupils, males, 2; females, 3.....	5

OFFERINGS, ETC.

Parochial—Current Expenses (from alms).....	\$ 6 00
Alms (used for Clergy railroad fare).....	6 90
Repainting the Church outside.....	98 70
(\$68 of above were proceeds of Concert by Ladies)	
Also proceeds of a "Washington party," for repairs.....	75 00
	<hr/> \$186 60
Diocesan—Assessment for Convention.....	\$ 7 25
Assessment for Episcopate.....	14 50
Alms at Bishop's Visit, for Students for Orders.....	5 05
	<hr/> \$ 26 80
General—University of the South.....	3 10
	<hr/> \$216 50

On the 22d of June, 1875, the Rev. P. F. Stevens resigned his charge of this Church, since which date it has been without a minister. Previous to his resignation, Mr. Stevens officiated three times, and the Rev. J. H. Cornish once, and buried one white person, at Helena, near Newberry.

Bishop Howe officiated at his visitation, October 3d, and, at his request, the following Clergymen officiated, viz: Rev J. D. McCollough, *once*; Rev. Dr. P. J. Shand, *twice*; Rev. J. H. Stringfellow, *once*—total, nine services.

The Rev. Andrew H. Cornish, of Pendleton, died at Newberry, on the 24th of May, and his remains were taken to Pendleton.

Mr. J. Ward Motte, a warden of this Church, died on the 14th day of March, 1876. The funeral services were performed by the Rev. Dr. Shand, of Trinity Church, Columbia, S. C.

Lay reading has been continued once on each Sunday, when not prevented by inclement weather.

The ladies of the congregation gave the proceeds of the "Cantata of Esther," amounting to \$68, towards repainting the outside of the Church, and also proceeds of a "Lady Washington Party," \$75, towards other improvements.

It is the earnest wish of the congregation that our Bishop may be able to make some arrangement whereby we may have an occasional service by some of the Clergy in this portion of the Diocese.

Respectfully submitted,

N. B. MAZYCK, *for the Vestry.*

CHURCH OF THE ADVENT, SPARTANBURG.

REV. N. B. FULLER, Rector.

(From November 1st, 1875 to May 1st, 1876.)

Families.....	22
Individuals not included.....	20
Whole number of souls—White, 116; colored, 1.....	117

Communicants—Added by removal.....	6
Present number—White, males, 16 ; females, 36.....	52
Colored, male, 1.....	1
Total—White, 52 ; colored, 1.....	53
Baptisms—Infants.....	3
Public Worship—Sundays, 41 ; other days, 37.....	78
Holy Communion celebrated—Public.....	4
Sunday-School Teachers—Males, 1 ; females, 5.....	6
Pupils, males, 13 ; females, 11.....	24

OFFERINGS, ETC.

Parochial—Amount paid to Rector	\$400 00	
Current Expenses—Alms and Charities	82 67	
	<hr/>	\$482 97
Diocesan—Assessment for Convention.....	13 00	
Assessment for Episcopate.....	26 00	
Convocation.....	5 05	
Society for Advancement of Christianity.....	5 00	
	<hr/>	\$49 05
General Missions— Domestic.....	5 00	
Foreign.....	6 05	
University of the South.....	5 65	
	<hr/>	\$16 70
Total.....		<hr/> \$548 72

By invitation I took charge of this Parish, November 1st, 1875, hence this report covers a period of only six months.

Reported by Rev. J. D. McCollough, Rector, up to July 1st, 1875, including official acts, etc., up to Nov. 1st.

Communicants—Admitted.....	2
Baptisms—Infants	6
Confirmed	2
Burials.....	1
Public Worship—On Sundays, 4 ; other days, 14	24
Holy Communion celebrated.....	3

OFFERINGS, ETC.

Parochial—Amount paid to Rector	\$98 00	
Current Expenses	11 80	
	<hr/>	\$109 80
Diocesan Missions—Offerings \$26.00 for the Bishop.....	26 00	
From Mite Chest for the Bishop	1 55	
Assessment for Convention	5 70	
	<hr/>	\$33 25
General Missions—Colored people.....	5 00	
University of the South.....	10 00	
	<hr/>	\$15 00
Total		<hr/> \$158 05
Making aggregate of offerings, etc.....		<hr/> \$706 77

CHURCH OF THE HOLY COMMUNION, CHARLESTON.

REV. A. TOOMER PORTER, Rector.

REV. J. B. PERRY, Assistant.

Families—White, 80; colored, 6.....	86
Individuals not included.....	130
Whole number of souls.....	350
Communicants—Admitted.....	33
Lost by removal.....	16
Died.....	2
Present number—White, males, 64; females, 118.....	182
Colored, males, 2; females, 4.....	6
Total—White, 182; colored, 6.....	188
Baptisms—Infants, 11; adults, 3.....	14
Confirmed.....	33
Marriages—White, 4; colored, 1.....	5
Burials.....	7
Public Worship—On 52 Sundays; Prayers, daily, and on Saints' Days.	
Holy Communion celebrated—Public, 25; private, 10.....	35
Sunday-School Teachers—Males, 8; females, 5.....	13
Pupils—Males, 120; females, 30.....	150
Parochial School—Teachers.....	8
Pupils.....	202

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$1,474 52
Current Expenses.....	960 71
Insurance on Rector's Life.....	61 00
To Holy Communion Church Institute.....	325 00
Paid on Church Debt.....	570 20
Offerings for Windows.....	37 00
	<hr/>
	\$3,775 92
Diocesan—Missions.....	\$ 34 16
Assessment for Convention.....	37 50
Assessment for Episcopate.....	50 00
	<hr/>
	\$ 121 66
General—Missions—Domestic.....	\$ 22 50
Foreign.....	9 50
University of the South.....	12 25
Society for Increase of the Ministry.....	3 00
	<hr/>
	\$ 47 25
Total.....	<hr/>
	\$3,944 83

On the 16th of May, 1875, I was suddenly taken with a hemorrhage from the lungs, which was followed by a second attack on the 9th of June. This attack was without warning, and has been a great trial to me and to my Parish, for I was compelled to leave the city, and did not return until Advent Sunday. God has been gracious to me, and I have been permitted to continue steadily at my work ever since my return, though greatly distressed by a series of sicknesses, from which I have suffered monthly; to this cause I must attribute the comparative little labor, and lesser results than usual. Our contributions are \$1,101.66 less than last year; the great stringency of the times, and the withdrawal of one of our largest sources of income has crippled us, but, on the other hand, the offerings are more general, and show that a larger number of persons in the congregation are endeavoring to discharge their duty.

During this year the main building of the Church has been finished; the stain

glass windows have all been put in, and the walls of the Church have been handsomely painted; we have tried to make the house of God more beautiful than our own, and have the satisfaction of knowing that our own people take delight in it, and that many strangers have visited us who have expressed their great pleasure at seeing so thoroughly churchly an edifice in our city. A young graduate of the Holy Communion Church Institute, Mr. J. B. Perry, after passing through Trinity College, Hartford, and the Virginia Theological Seminary, was ordained by the Bishop in this Church in October last, and is now my assistant. The papers of three of the members of this Parish have passed the Standing Committee of the Diocese, and they have been received as candidates for the Ministry; four more have been accepted by the Bishop as Postulants. For this great blessing my heart goes out to God in grateful praise. I would rather be able to say, as Dr. Tyng, of New York, does say, that fifty young men have gone out from him to preach the Gospel, than to have amassed many times Mr. Stewart's fortune. To this object the balance of my life is devoted. During this year I paid off by my exertions, and God's blessing on them, \$2,716.30 of the debt of the Church. The House of Rest has been under my charge as Chaplain. I have celebrated the Holy Communion there on every Thursday when able to officiate. This is a good work, and one which will grow, I trust, in the confidence and affection of the Church. The Holy Communion Church Institute continues to dispense its blessings to very many. It has been a source of support to many, while it has given to numbers the opportunity of a Christian education. Over one-third of the inmates of the Home will be communicants of the Church after the confirmation of a class now in course of preparation. There are one hundred and two inmates of the establishment. We closed our eighth year, and opened the ninth, on the 1st of October, entirely out of debt. And, notwithstanding the great pressure of the times, we are less embarrassed at this time than we have ever been, before. Brethren, our work is before you; the record is plain for all to read; we have not been hid in a corner. Next year we begin the tenth year. We have struggled with difficulties you can scarce conceive; but, thank God, we think we see the foundation of a permanent work for the Church securely laid. The Church in this Diocese can build on it just what it pleases. If you who can afford to pay for your son's board and tuition will send us your children, we can then afford to give greater advantages, and we can, also, take the children of those who are not so fortunate as you are. We have had forty-three with us this year who can not pay a cent towards their support, but they all share alike, and are as well behaved, and as well intentioned boys as one could wish to have under his care. Help from abroad is lessening every year, but if the Church wishes this work to be permanent, it can easily make it so, for the hardest part of the work is done. We have created a first class school, and feel that no one is conferring a favor in sending to us their child, as we give him the best opportunities for securing the very best education at an almost nominal price.

From May to May, I have collected for the Home abroad.....	\$11,468	45
At Home in South Carolina.....	11,682	78
	\$23,151	23

Of this \$3,151 has been invested in the permanent fund, the rest has gone as per vouchers.

CALVARY CHURCH, GLENN SPRINGS.

REV. J. D. MCCOLLOUGH, RECTOR.

Families	5
Individuals not included.. ..	1
Whole number of souls—White, 29; colored, 1.....	30
Communicants—Admitted	3
Added by removal.....	2
Lost by removal	3
Died.....	1
Present number—White, males, 4; females, 12.....	16
Colored, female, 1.....	1
Total—White, 16; colored, 1.....	17

Confirmed.....	3
Burials	1
Public Worship—Sundays, 10; other days, 1.....	11
Holy Communion celebrated—Public.....	8

OFFERINGS, ETC.

Parochial—Amount paid to Rector	\$130 00
Current Expenses.....	2 93
Alms and Charities.....	1 00
	<hr/>
	\$133 93
Diocesan—Missions—To Bishop, \$6; Convocation, 1.70.....	\$ 7 70
Assessment for Convention.....	7 50
	<hr/>
	\$ 15 20
General—Missions—Domestic.....	\$ 1 35
	<hr/>
Total.....	\$150 48

GRACE CHURCH, ANDERSON C. H.

REV. HENRY T. GREGORY, RECTOR.

(From January 1st, 1876.)

Families.....	12
Individuals not included.....	5
Communicants—Added by removal.....	1
Died.....	1
Present number—White, males, 3; females, 20.....	23
Total	23
Burials	1
Public Worship—On Sundays, 14 times; other days, 11 times.....	29
Holy Communion celebrated—Public.....	3

OFFERINGS, ETC.

Parochial—Amount paid to Rector, (half year).....	\$187 50
Current Expenses	7 55
Alms	3 85
Music Books.....	4 15
For work in Churchyard, (by one member of the Parish).	20 00
	<hr/>
	\$223 05
Diocesan—Assessment for Convention.....	2 50
General—Missions—Domestic.....	\$ 3 75
Foreign.....	2 75
	<hr/>
	\$ 6 50
	<hr/>
Total.....	\$232 05

The present Rector took charge of this Parish in connection with that of St. Paul's, Pendleton, January 1st, and the above Report is from that date. He regrets that he is able to officiate here on but two Sundays a month, and at present cannot provide a lay service for the others.

Another clerical laborer is greatly needed for this portion of the field, and could be obtained if his support could be assured.

CHRIST CHURCH, CHARLESTON, S. C.

REV. J. MERCEIR GREEN, RECTOR.

Communicants.....	32
Baptisms—Infants.....	17
Marriages.....	1
Burials	7
Public Worship—On Sundays.....	52

Holy Communion celebrated—Public	12
Sunday-School Teachers.....	28
Pupils.....	210

OFFERINGS, ETC.

Parochial—Amount paid to Rector	\$200 00
Current Expenses.....	73 47
Communion Alms.....	23 34
Sunday-School.....	120 00
	<hr/>
	\$416 81
Diocesan—Assessment for Convention.....	\$ 8 00
Assessment for Episcopate.....	8 00
	<hr/>
	\$ 16 00
Total.....	<hr/>
	\$432 81

ST. JUDE'S, WALTERBORO'.

REV. E. E. BELLINGER, RECTOR.

Families—White, 29; colored, 3.....	32
Individuals not included	5
Whole number of souls—White, 138; colored, 14.....	152
Communicants—Admitted	2
Added by removal, colored	1
Lost by removal.....	1
Died.....	1
Present number—White, males, 7; females, 42.....	49
Colored, males, 2; females, 6.....	8
Total—White, 49; colored, 8.....	57
Baptisms—Infants—White, 8; colored, 1.....	9
Burials—White, 4; colored, 1.....	5
Public Worship—Sundays, 12; other days, 48.....	60
Holy Communion celebrated—Public, 11; private, 5.....	16
Sunday-School Teachers—Males, 1; females, 6.....	7
Pupils—Males, 20; females, 11.....	31

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$143 50
Assessment for Convention.....	11 00
Assessment for Episcopate.....	19 00
Alms.....	19 51
	<hr/>
	\$193 01
Diocesan—Missions.....	\$ 14 36
Clergy Society.....	7 25
	<hr/>
	\$ 21 61
General—Missions—Domestic.....	\$ 3 35
Foreign.....	6 30
University of the South.....	4 05
	<hr/>
	\$ 13 70
Total.....	<hr/>
	\$228 32

Of the services reported, twenty-two on eleven Sundays, and eleven other days were for the colored people. The colored Episcopalians speak of organizing a distinct Congregation. I understand they have purchased a lot upon which to erect a Church building. The Episcopal Church seems to have a stronger hold upon the colored people in this community than in any other portion of the Mission. They attend the services well, and seem always glad to have me preach to them. Whether they will proceed to the building of the Church I know not. Portions of the alms contributions to Protestant Episcopal Church are from them.

CHRIST CHURCH, MAR'S BLUFF.

REV. A. MOORE, (LATE) RECTOR.

Families.....	12
Communicants—Present number—Males, 3; females, 13.....	16
Baptisms—Infants.....	1
Marriages.....	1
Burials.....	1
Public Worship—On Sundays	15
Holy Communion celebrated.....	4

OFFERINGS, ETC.

Communion Alms... ..	\$8 05
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On 26th of June, I resigned the Rectorship of the Parish. I continued, however, to officiate for the congregation, until the last of October.

The above report includes my official acts down to that time.

Since about the middle of January, I have been holding service in the house where I reside, and a few of the neighbors generally attend. With God's help I shall continue to do so until the Church is reopened for public worship.

TRINITY CHURCH, BLACK OAK.

* REV. W. O. PRENTISS, RECTOR.

Families.....	15
Whole number of souls.....	62
Communicants—Died.....	1
Present number—White, males, 7; females, 17.....	24
Baptisms—Infants.....	1

OFFERINGS, ETC.

Parochial—Alms and Charities.....	\$52 00
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CHURCH OF THE "GOOD SHEPHERD," YORKVILLE.

REV. R. P. JOHNSON, RECTOR.

Families.....	19
Individuals not included.....	7
Whole number of souls.....	84
Communicants—Admitted.....	2
Added by removal.....	1
Lost by removal.....	2
Lost by suspension or withdrawal... ..	1
Died.....	1
Present number—White, males, 6; females, 23.....	29
Baptisms—Infants.....	6
Confirmed.....	2
Marriages.....	5
Burials.....	2
Public Worship—On Sundays, 50; other days, 26.....	76
Holy Communion celebrated—Public, 12; private, 1.....	13
Sunday-School Teachers—Male, 1; females, 3.....	4
Pupils, males, 8; females, 22.....	30

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$435 00	
Current Expenses.....	54 55	
Alms and Charities.....	40 90	
For Carpet, for chancel and aisle.....	40 00	
	<hr/>	\$570 45
Diocesan—Missions, through the Bishop.....	\$10 65	
Assessment for Convention.....	14 00	
Assessment for Episcopate.....	7 00	
Columbia Convocation.....	19 70	
Advancement Society.....	15 00	
Brotherhood.....	14 00	
	<hr/>	\$80 35
General—Missions—Domestic.....	\$ 7 00	
Foreign.....	8 00	
University of the South.....	5 00	
	<hr/>	\$ 20 00
		<hr/>
		\$671 80

“The Children’s Auxiliary Sewing Society” purchased the carpet for the Church, of which mention is made above among Parochial Offerings.

During an absence from the Parish in the early part of the year, made necessary by the sickness of a member of my family, I rendered in all some eighteen extra parochial services.

CHURCH OF THE ASCENSION, COMBAHEE.

REV. W. O. PRENTISS, RECTOR.

Families	5
Individuals not included... ..	10
Whole number of souls.....	25
Present number—White, male, 1 ; females, 2	3

OFFERINGS, ETC.

Parochial—Amount paid to Rector... ..	\$170 00	
Alms and Charities.....	32 00	
	<hr/>	\$202 00

CHURCH OF THE HOLY COMFORTER, SUMTER.

By REV. WM. H. JOHNSON, (LATE) RECTOR.

Communicants—Admitted	3
Added by removal.....	6
Lost by removal.....	1
Died.....	2
Present number.....	44
Baptisms—Infants.....	4
Marriages.....	1
Burials.....	2
Public Worship—On Sundays, 38, and on week days,.....	86
Holy Communion celebrated.....	8
Sunday-School—Teachers, males, 1 ; females, 3.....	4
Pupils.....	40

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$280 00	
Alms.....	17 00	
	<hr/>	\$297 00
Diocesan—Missions, to Advancement Society.....	5 08	
Education of Candidates.....	14 50	
	<hr/>	\$19 58
General Missions—Foreign	6 81	
University of the South.....	2 40	
	<hr/>	\$9 21
Total.....		<hr/> \$325 79

The Rector has officiated on two Sundays in each month, lay reading being maintained on the other two Sundays. During the warm weather a service has been held, also on an evening in the week, and has been tolerably well attended. The Sunday-School has grown considerably, and there has been a very decided increase of interest on the part of the congregation. There is a growing number of Laymen who take a part in the work of the Parish, and an Aid Society, organized among the ladies of the congregation, has proved a most valuable auxiliary to the Rector; altogether, there is much cause of thankfulness as to the past, and encouragement as to the future.

ST. JOHN'S CHURCH, RICHLAND.

REV. JOHN H. TILLINGHAST, RECTOR.

Families	10
Individuals not included.....	2
Communicants—Lost by removal.....	1
Died.....	1
Present number—Males, 5; females, 10.....	15
Baptisms—Infants.....	4
Burials.....	1
Public Worship—on Sundays, 22.....	22
Holy Communion celebrated	10

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$200 00	
Alms.....	4 70	
	<hr/>	\$204 70
Diocesan—Missions	12 70	
Assessment for Convention.....	3 75	
Assessment for Episcopate.....	7 50	
	<hr/>	\$ 23 95
General—Missions—Foreign.....	\$ 4 90	
University of the South.....	4 60	
	<hr/>	\$ 9 50
Total.....		<hr/> \$238 15

CHURCH OF THE NATIVITY, UNION.

REV. J. D. MCCOLLOUGH, RECTOR.

Families.....	20
Individuals not included.....	10
Whole number of souls—White, 103; colored, 2.....	105
Communicants—Admitted	2
Added by removal.....	1
Lost by removal.....	5
Present number—White, males, 11; females, 39	50

Baptisms—Infants.....	3
Confirmed.....	3
Marriages.....	3
Burials.....	2
Public Worship—On Sunday, 23; other days, 15.....	62
Holy Communion celebrated—Public.....	17
Sunday-School Teachers—Male, 1; female, 5.....	6
Pupils—Male, 10; female, 20.....	30

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$625 00
Current Expenses and for Windows.....	162 98
Alms and Charities.....	4 00
	<hr/>
	\$791 90
Diocesan—Missions—To Bishop, \$15 90; to Convocation, \$13 50.....	\$ 29 40
Assessment for Convention and Episcopate.....	29 25
	<hr/>
	\$ 58 65
General—Missions—Domestic.....	\$ 6 95
Foreign.....	6 00
University of the South.....	5 00
	<hr/>
	\$ 17 95
	<hr/>
Total.....	\$868 50

Beautiful memorial windows have been placed in the Chancel during the year. The Eastern triplet, erected by the Vestry, "in memory of deceased Rectors," is a gem of exquisite design and workmanship.

ST. PAUL'S CHURCH, SUMMERVILLE.

REV. L. F. GUERRY, RECTOR.

Families—White, 51; colored, 4.....	55
Individuals not included.....	6
Whole number of souls—White, 274; colored, 11.....	285
Communicants—Admitted.....	1
Added by removal.....	15
Died.....	2
Present number—White, males, 18; females, 82.....	100
Colored, males, 2; females, 3.....	5
Total—White, 100; colored, 5.....	105
Baptisms—Infants.....	6
Confirmed.....	1
Marriages.....	3
Burials.....	9
Public Worship—On Sundays, 90 times; other days, 50 times.....	140
Holy Communion celebrated—Public, 11 times; private, 7 times ...	18
Sunday-School—Teachers, males, 2; females, 6.....	8
Pupils—Males, 39; females, 41.....	80

OFFERINGS, ETC.

Parochial—Amount paid to Rector,	\$672 00
Current Expenses.....	258 54
Alms and Charities.....	144 46
Other Collections.....	216 25
	<hr/>
	\$1,291 25

Diocesan—Missions—Advancement Society, including contents	
mite chest.....	\$ 29 05
Assessment for Convention.....	51 70
Assessment for Episcopate.....	26 25
	<hr/> \$ 106 80
General—Missions—Domestic	\$ 26 10
Foreign	8 20
University of the South.....	8 50
Theological Education.....	26 21
	<hr/> \$ 69 01
 Total.....	 <hr/> \$1,467 06

This report only dates from the middle of June last, when I took charge of the Parish. Previous to that time I had officiated three times in Sumter, my old Parish; twice at St. Philip's, Bradford Springs; and once at St. John's, Florence

Our Church building needs enlargement, there being demand for more pews than can at present be obtained, and it is my earnest wish and hope that some decided step may be taken in this direction during the present year.

ST. STEPHEN'S FREE CHURCH, CHARLESTON.

REV. WM. H. HANCKEL, RECTOR.

Families.....	38
Individuals not included	20
Whole number of souls.....	161
Communicants—Admitted.....	10
Added by removal.....	1
Lost by removal.....	4
Lost by suspension or withdrawal.....	4
Died	2
Present number—White, males, 13; females, 58.....	71
Baptisms—Infants, 5; adults, 1.....	6
Confirmed.....	8
Marriages.....	4
Burials.....	7
Public Worship—Sundays, 122 times; other days, 61.....	183
Holy Communion celebrated—Public, 20; private, 15.....	35
Sunday-School Teachers—Males, 2; females, 6.....	8
Pupils—Males, 10; females, 32.....	42

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$549 21
Current Expenses and stained glass.....	110 00
Alms and Charities.....	40 57
	<hr/> \$699 78
Diocesan—Missions.....	\$ 6 36
Assessment for Convention.....	11 97
Assessment for Episcopate.....	7 75
	<hr/> \$ 26 08
 Total.....	 <hr/> \$725 86

ST. JOHN'S CHURCH, FLORENCE.

REV. HENRY T. LEE, RECTOR.

Families—White, 15, colored, 1.....	16
Individuals not included.....	6
Whole number of souls.....	74
Baptisms—Infants, 2; adults, 1.....	3
Confirmed.....	1
Burials.....	3
Public Worship—On Sundays, 26; other days, 3.....	55
Holy Communion celebrated.....	13
Sunday-School Teachers—Males, 3; females, 5.....	8
Pupils—Males, 12; females, 12.....	24

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$200 00
Alms and other offerings.....	34 60
For purchasing Organ.....	175 00
Improvements on Rectory.....	64 85
Purchasing Hymnals.....	7 20
	————\$481 65

“CHURCH OF OUR SAVIOUR,” ROCK HILL.

REV. R. P. JOHNSON, RECTOR.

Families.....	11
Individuals not included.....	12
Whole number of souls—White, 53; colored, 1.....	54
Communicants—Admitted.....	2
Added by removal.....	3
Lost by removal.....	5
Present number—White, males, 4; females, 16.....	20
Baptisms—Infants.....	4
Confirmed.....	3
Marriages.....	1
Burials—Colored.....	1
Public Worship—On Sundays, 40; other days, 3.....	43
Holy Communion celebrated.....	8
Sunday-School Teachers—Males, 1; females, 3.....	4
Pupils—Males, 7; females, 14.....	21

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$300 00
Current Expenses.....	75 00
Alms and Charities.....	13 50
	————\$388 50
Diocesan—Missions, through the Bishop.....	\$ 7 50
Assessment for Convention.....	10 00
Assessment for Episcopate.....	5 00
Columbia Convocation.....	14 50
Advancement Society.....	11 00
	————\$ 49 00
General—University of the South.....	7 50
	————
Total.....	\$445 00

A beautiful and suitable Baptismal Font has been presented to the Church by a friend in Boston.

The congregations have continued good during the year.

ST. JOHN'S CHAPEL, HAMPSTEAD.

REV. ALEX W. MARSHALL, D. D., MINISTER.

Families.....	52
Individuals not included, 24 ; colored, 9.....	33
Communicants—Admitted.....	4
Added by removal.....	1
Lost by removal.....	4
Died.....	2
Present number—White, males, 14 ; females, 105.....	119
Colored, 5 ; females, 4.....	9
Total—White, 119 ; colored, 9.....	128
Baptisms—Infants, white, 30 ; colored, 16 ; adults, colored, 2.....	48
Marriages—White, 7 ; colored, 5.....	12
Burials—White, 26 ; colored, 7.....	33
Public Worship—On Sundays, 51 ; other days, 61.....	
Holy Communion celebrated—Public, 14 ; private, 11.....	25
Sunday-School—Teachers, females. 10.....	10
Pupils.....	120

OFFERINGS, ETC.

Parochial—Current Expenses.....	\$155 57
Alms and Charities.....	202 56
	———— \$358 13

CALVARY CHURCH, CHARLESTON.*

REV. J. V. WELCH, RECTOR.

Communicants—Admitted.....	19
Died.....	5
Present number, 133 ; whites, 2.....	135
Baptisms—Infants, 55 ; whites, 8 ; adults, 10.....	73
Confirmed.....	6
Marriages.....	18
Burials.....	34
Sunday-School—Teachers, males, 3 ; females, 5.....	8
Pupils.....	34
Public Worship—On Sundays, 138 ; other days, 145.....	283
Holy Communion celebrated—Public, 13 ; private, 8.....	19

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$175 55
Current Expenses.....	206 87
Alms.....	13 90
	———— \$396 32

Since my last Annual Report, fifteen have been added to our number. We have, thank God, through your assistance and counsel, been able to meet all expenses of the Church, up to date.

My congregations at the Jail and Old Folks Home are large and attentive. At the Jail I have distributed a number of tracts and religious papers. At Rantowle's I meet with great encouragement ; the people come from four to five miles on these occasions.

On my late appointment, I had the privilege of administering the sacrament of the Lord's Supper at said station.

I visit the Franklin Street School on Fridays, to catechise and exhort the children.

I have distributed a number of Prayer-books and Bibles on the streets, and to persons of other denominations. My prayer meetings are still kept up at private houses.

*A colored congregation.

ST. LUKE'S CHURCH, COLUMBIA.*

REV. BENJAMIN B. BABBITT, RECTOR.

Families.....	25
Individuals not included.....	18
Whole number of souls, (about).....	100
* Communicants—Lost by removal.....	2
Present number—Males, 7; females, 13.....	20
White, males, 1; females, 1.....	2
Total—2 white; 20 colored.....	22
Baptisms—Infants, 10; Adults, 1.....	11
Burials.....	1
Public Worship—On Sundays, 52; other days, 10.....	120
Sunday-School Teachers—Males, 3; females, 3.....	6
Pupils—Males, 36; females, 35.....	71

OFFERINGS, ETC.

Parochial—Offerings every Sunday.....	\$125 22
Sunday-School offerings.....	37 37
Ladies' Society.....	25 00
Organ and Chancel Furniture.....	200 00
Presented to the Rector.....	54 00
Total.....	\$441 59

Services have been maintained within the limits of St. Luke's Church, Columbia, for three years, but the report has failed to reach the Bishop, hitherto, in time for publication in the Convention Journal.

During that time there have been Confirmed..... 5
 Baptized—Infants, 13; adults, 2..... 15
 Buried..... 2

A confirmation class of eight are waiting for the Bishop. These will raise the number of communicants to thirty.

There has been a constant and healthy growth in the Parish throughout the three years

In the Parish work the Rector has been greatly assisted by Mr. Thaddeus Saltus, a Postulant for Orders, in this Diocese. The most delightful and promising features in the Parish are its Sunday-School, and its choir of boys and girls.

The latter has been organized during the past year, and has contributed not a little to the growth of the Parish.

The immediate and most pressing need of the Parish is a Church building.

Had we a place of worship which we could call our own, our further growth and prosperity would be secure. With \$1,500 in hand, this could be effected.

ST. PHILIP'S, BRADFORD SPRINGS.

REPORTED BY REV. WM. H. JOHNSON.

Of this Parish, situated sixteen miles from Sumter, I have not had formal charge, but, by request, have officiated there usually, on one Sunday in each month, from August to February, inclusive.

OFFERINGS, ETC.

Communion Alms.....	\$ 3 20
Education of Candidates.....	10 00
Total.....	\$13 20

*A colored congregation.

ST. MARK'S CHURCH, CHESTER.

REV. R. P. JOHNSON, OFFICIATING.

Families	12
Communicants	17
Baptisms—Infants, 1; adults, 1.....	2
Confirmed.....	3
Marriages.....	1
Public Worship	11

OFFERINGS.

For Parochial and Diocesan purposes.....\$52 25

Since last fall, at the request of the Bishop, I have given a monthly—*week-day*—service to this feeble congregation, in my way to Rock Hill. On the last Sunday in April, I also officiated for them, and administered the Holy Communion.

ST. LUKE'S CHURCH, CHARLESTON.

REV. W. H. CAMPBELL, RECTOR.

Families.....	35
Communicants—Died.....	4
Present number—White, males, 26; females, 78.....	104
Colored, males, 1; females, 7.....	8
Total—White, 104; colored, 8.....	112
Baptisms—Infants.....	5
Confirmed.....	2
Burials.....	4
Public Worship—On Sundays, 53; other days, 52	
Holy Communion celebrated—Public, 56; private, 5.....	61
Sunday-School—Teachers, males, 2; females, 6.....	8
Pupils.....	43

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$1,780 30
Current Expenses.....	863 31
Alms and Charities.....	150 00
	<hr/>
	\$2,793 61
Diocesan—Assessment for Convention.....	27 75
	<hr/>
Total.....	\$2,821 36

In addition to the above expenditures, over a thousand dollars have been paid for repairing and improving the Church.

REPORT OF REV. J. G. DRAYTON, FOR ST. ANDREW'S PARISH.

MY DEAR BISHOP: From May until November last, I exercised my ministry in North Carolina, where I am in charge of the two Churches of St. John's, Flat Rock, and St. James, Hendersonville. I also give a service on every alternate Sunday to a colored congregation.

From November until the present time (May 1st, 1876), I have carried on my work in this Parish, though under somewhat altered circumstances. Until January last my ministry (save as I occasionally aided my brethren in the ministry) was confined to the Chapels; but on the second of January I officiated at the re-opening of St. James', Goose Creek, and, at the request of the Vestry, gave them subsequently a service on every other Sunday. This increased my labor in St. Andrew's, as I was obliged to hold

services at the three Chapels, on the intervening Sundays, at ten o'clock, half-past twelve, and half-past four o'clock, besides the Thursday evening service.

In March last we suffered a great loss in the destruction by fire of the Barker Chapel; and until some arrangement can be made for the congregation there, such of them as could overcome the distance between, worshipped at the Middle Chapel.

Having thus but two services at the Chapels, I reopened the old Parish Church, where we held three services, with congregations (from the Parish) of from twenty-five to thirty-five.

In the course of the past winter we have struggled hard to complete the repairs at the Middle Chapel, and I am glad to say that we have at last succeeded. The last summer's drought brought great distress and suffering upon my poor people, but they have continued to give in spite of their poverty.

I report contribution for repairs, \$36.35; contribution to Advancement Society, \$11.45. Baptisms, 4 white children, 1 colored infant, 3 colored adults—total, 8. Received from other Churches, 4 colored adults. Married, 2 colored couples. Buried, 1 colored adult.

J. G. DRAYTON,
Missionary to St. Andrew's.

REPORT OF REV. J. H. CORNISH.

PINEWOOD MISSION.

Stations visited, 3—Kaolin, Bromley, and Elko,

KAOLIN, 3 Sundays. Soon after my last visit, the few members of the Church that were there left the place.

ELKO, formerly Ninety-Six Station, on the South Carolina Railroad. Services, 5 Sundays, 1 other day—total, 6. Communion, 6 times; Communicants added, 1; present number, 2; Baptisms, Adult, 1; Infants, 3—total, 4. Confirmed by the Bishop, 1; Alms, \$6.

BROMLEY, four miles from Elko. Sundays, 2; Communion, 1; Alms, \$1; Communicants—lost 5 by removal; present number, 2; Baptisms, Infants, 2; Salary paid, \$25.

There are many other points in Aiken and Barnwell Counties, which I have not been able to visit where there are Communicants of the Church; shall they be forced to say "No man careth for my soul?"

CHURCH OF THE HOLY APOSTLES, BARNWELL.

Sundays, 10; number of times, 20; Communion, 10; private, 2—total, 12.

Communicants—lost by removal, 4; added, 2; present number, 15 females; Baptisms, Infants, 2; Confirmations, 2; Alms, \$24.80; for Missions, General, \$5; Sunday-School—Teachers, 2; Pupils, 18.

Also, a Bible class, recently organized, and taught by a lady of the congregation numbering 12 young persons, 10 male, 2 females.

The condition of the Church building is such as to deter many from attending public worship.

CHRIST CHURCH, WILTOWN.

STATIONS TOOGOODOO AND ROXBERRY.

At present there is no congregation near the Parish Church at Wiltown Bluff, nor the prospect of any for years to come.

TOOGOODOO.—At the other end of the Parish, some twelve or fifteen miles from the Parish Church, on the main side of the Toogoodoo Creek, several families are wont to assemble on Sundays at a private house. Mr. E. D. LaRoche reads the Service when the Minister is not present. I have officiated at this station, Sundays, 7; Communion, 6; Communicants, males, 7; females, 12—total, 19; Baptisms, Adult, 1; Infants, 2—total, 3. Families, 14, Alms, \$4.95.

SALARY.—The most they can do is to send a cart to and from the Railroad Station for the Minister, some six miles, and make him feel a welcome guest while with them.

ROXBERRY—Reached by the creek in a “dug out,” about ten miles from Toogoodoo, on the opposite side of the creek, convenient to some five or six families. Sundays, 2; Baptisms, Infants, 2.

Will no one extend a helping hand to this Parish? What is to become of the old Parishes in the “Low Country?” Do we not know that these Parishes now in adversity, are still the homes of the same Christian men and women who, in their prosperity, kept the Diocese of South Carolina foremost among her sister Dioceses in every pious and benevolent undertaking of the Church?

BAMBERG MISSION.

REV. B. B. SAMS, MISSIONARY.

Families.....	7
Individuals not included.....	2
Whole number of souls.....	34
Communicants—Added by removal.....	1
Present number—Males, 1; females, 8.....	9
Baptisms—Infants.....	2
Burials.....	2
Public Worship—Sundays, 40; Sundays in Blackville, 4.....	
Holy Communion celebrated.....	6

OFFERINGS, ETC.

Amount paid to Missionary.....	\$15 00
Alms.....	2 00
Assessment for Episcopate.....	50
Total.....	\$17 50

MISSION IN ST. PETER'S PARISH.

REV. E. E. BELLINGER, MISSIONARY.

Families.....	13
Individuals not included.....	2
Whole number of souls.....	55
Communicants—Admitted.....	1
Added by removal.....	4
Lost by removal.....	1
Present number—White, males, 6; females, 12.....	18
Baptisms—Infants.....	4
Public Worship—On Sundays, 6; other days, 20.....	37
Holy Communion celebrated.....	13
Sunday-School—Teachers, females.....	3
Pupils, males, 6; females, 13.....	19

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$75 00	
Alms and Charities, Clergy Society and Brotherhood..	3 60	
	<hr/>	\$78 60
Diocesan Missions.....	5 61	
Assessment for Episcopate.....	50	
	<hr/>	\$6 11
General Missions—Domestic.....	1 59	
Foreign.....	3 32	
University of the South.....	3 31	\$8 22
	<hr/>	
Total.....		\$92 93

The services reported were performed at six different places, as follows : Hardeeville, twenty-one times, on twenty-three week days ; Union (M) Church, eight times, on four Sundays, four other days ; Brighton, three times, on nine Sundays and two other days ; Mr Edward Stoney's residence, once on a week day ; Mr. Morrison's residence, once on a Sunday ; Mrs. George Rhode's, once on a Sunday ; Lawtonville, once on a week day. The Sunday-School is at Hardeeville. The salary is paid by the congregation in the neighborhood of Lawtonville and Brighton. At Hardeeville an effort is being made to erect a Church building. Of the communicants reported, four are at Hardeeville, at which place the whole number of souls is thirty-one, included in seven families. Three of the communicants reported as added by removal, belong to the congregation at Hardeeville.

MISSION, AT ALLENDALE.

REV. E. E. BELLINGER, MISSIONARY.

Families.....	5
Individuals not included.....	1
Whole number of souls.....	17
Communicants—Present number—Males, 1 ; females, 10.....	11
Baptisms—Infants.....	1
Public Worship—Sundays, 9 ; other days, 20.....	29
Holy Communion celebrated—Public.....	9

OFFERINGS, ETC.

Parochial—Amount paid to Rector.....	\$16 10
Diocesan—Missions.....	\$ 6 90
General—Missions—Domestic.....	\$ 70
Foreign.....	1 25
University of the South.....	1 30
	— \$ 3 25
Total.....	\$ 26 25

The amount reported as contributed to Missionary's salary was in payment of his expenses on Railroad, incurred in reaching Allendale. This was paid by one member of the congregation. The services were performed at Allendale depot, at the residence of Mr. Gibbs, about five miles from the depot.

GENERAL REMARKS.—In addition to the services on the Mission, I assisted at Public Worship in Charleston, on 2 Sundays, 1 other day 5 times, preaching 4 times ; at Orangeburg, once on a week day, when I preached ; at Spartanburg, twice on a Sunday, preaching once ; at Glen Springs, once on a week day, when I read Morning Prayers ; at Union C. H., 3 times on 1 Sunday, and 1 other day, preaching once ; at Blackville, 4 times, on 3 week days, preaching each time. During the year I officiated on the Mission 300 times ; on 49 Sundays, and 139 other days ; preaching 299 times. In all, I officiated during the year, 316 times ; on 52 Sundays, and 146 other days ; preaching 310 times. Of the services in the Mission, 33, on 21 Sundays, and 12 other days, were exclusively for the colored people. During the year I administered the Communion, in public, 69 times, in private, 7 times, total 76 times. At Blackville, I baptized 2 white infants. During the year I baptized 17 white, and 1 colored infant. Rev. Mr. Porter baptized 1 infant belonging to the mission. I admitted to the Communion, 5 whites. Six white, and 1 colored persons died on the Mission during the year. The amount contributed on the Mission to all religious, charitable, and ecclesiastical purposes, as known to me, was \$735 58-100, as follows : Alms, \$38 17-100 ; Protestant Episcopal Society, \$60 4-100 ; Rector's Salary, \$554 29-100 ; Missions, \$83 8-100. During the year I travelled, on the Mission, 6,656 miles, at an expense of \$136 96½-100. I received, from all sources, \$1,189 29-100, of which \$600 were paid by the Society for the Advancement of Christianity ; \$38 were donations from individuals, and \$554 29-100 salaries paid by Churches on the Mission. Receipts,

\$1,189 29-100; travelling expenses, \$136 96 $\frac{1}{4}$ -100, leaves a net income of \$1,052 32 $\frac{3}{4}$ -100. At Hardeeville, and at Blountville, in Prince William's Parish, efforts are being made to erect Church buildings, which, I hope, will be successful. At Allendale, no denomination being strong enough to erect a building, all, including the Episcopalians, have united in the erection of a building, which shall be free to all denominations. At present I have the services in the Masonic Hall. For the next year, commencing 1st July, 1876, the Churches following have pledged, towards Rector's salary, the amounts placed opposite their names.

Holy Trinity, Grahamville.....	\$200 00
Sheldon Church, Prince William's Parish.....	300 00
St. Jude's Church, Walterboro.....	150 00
Unorganized congregation in St. Peter's (civil) Parish.....	100 00
Total.....	\$750 00

I have applied to the Missionary Society of the Diocese for aid, to the amount of \$500.

Respectfully submitted,

E. E. BELLINGER.

MISSIONARY REPORT

OF REV. J. D. MCCOLLOUGH,

Appointed by the Bishop, Missionary to Pendleton and Anderson, in order to supply these destitute Parishes with occasional services, the following is a report of official acts, from July to December :

ST. PAUL'S, PENDLETON.

Communicants—Admitted.....	2
Baptisms—Infants, 1; adults, 2.....	3
Confirmed.....	2
Public Worship—Sundays, 4; other days, 2.....	9
Holy Communion celebrated.....	3
Offerings.....	\$33 55

GRACE CHURCH, ANDERSON.

Public Worship—Sundays, 4.....	8
Holy Communion celebrated.....	3
Offerings.....	\$16 55

ST. LUKE'S, NEWBERRY.

Public Worship—Sunday, 1.....	2
Holy Communion.....	1
Offerings.....	\$4 15

During the present year, I have held services at two new points; villages springing up on the R. and P. A. L. R. R.; Welford & Gaffney, and at both have been cordially received. At the former place I have officiated on two Sundays, and one other day, four times: at the latter, on one Sunday, twice. Would that more time and effort could be directed to these and many other places, where the Church needs to be *known*, that it may be appreciated.

REPORT OF J. M. GREEN, CITY MISSIONARY.

Rt. Rev. W. B. W. Howe, D. D. :

MY DEAR BISHOP: The duties performed by the City Missionary, since May 1st, 1875, have been as follows. He has visited the City Hospital almost daily up to the 1st of April, since which time other Missionary duties having been assigned to him by the Bishop; he has so arranged his work as to be able to devote about two hours every other day to this field. Your Missionary has, during the past year, baptized: white adults, 4; white children, 6; colored children, 2—total, 12 Burials, white, 8; colored, 21—Total, 29 He has also administered the Holy Communion several times in the City Hospital. As heretofore, your Missionary has distributed Bibles, Testaments, Prayer-Books, Tracts, and Papers. He has also distributed old clothing, sent to him for the poor. While the whole of his ministerial duties may be considered as included in the work of a City Missionary, so that, in preparing his reports, it is difficult to discriminate between them, still he has endeavored, so far as practicable, to keep the statistical records separately. In the City Mission work he has included the Hospital, and such destitute poor as have no Church connections. His duties in this department are principally clinical ministrations, such as praying, reading, exhorting and instructing the sick, administering the sacraments, and burying the dead. The convalescent also require his attention. Many cases of deep interest come before your Missionary from time to time. Divine Service is still held by our Laymen in the Hospital, and they, and the Ladies' Visiting Committee continue their attentions to the sick and convalescent during the week. May God's blessing rest upon us each, in our efforts to benefit the souls and bodies of these afflicted children of pain and sorrow.

Affectionately, yours,

J. MERCEIR GREEN, *City Missionary.*

SUMMARY OF STATISTICS.

Clergy—Received from other Dioceses	2
Transferred to other Dioceses.....	2
Deposed.....	1
Canonically resident—Bishops, 1; Priests, 23; Deacons, 3.....	47
Candidates for Holy Orders.....	5
Postulants	6
Ordinations—Deacons, 3; Priests, 1.....	4
Lay Readers, licensed.....	11
Parishes and Churches in union with the Convention.....	53
Not in union.....	4
Dormant.....	11
Suspended.....	9

PAROCHIAL.

Families—Reported*.....	1851
Individuals not included.....	745
Whole number of souls.....	6576
Baptisms—White, infants, 413; Adults, 33.....	
Colored, infants, 86; Adults, 16.....	
Total—Infants, 499; Adults, 49.....	548
Confirmations (reported by Clergy, white, 205; colored, 46); by Bishop.....	348
Marriages—Whites, 73; colored, 34.....	107
Burials—Whites, 289; colored, 54.....	343
Communicants—Added.....	884
Lost.....	261
Present number—White, male, 680; female, 2478; not specified, 642.....	3800
Colored, male, 43; female, 78; not specified..	141
Total—White, 3800; colored, 262.....	4062
Sunday-School Teachers—Males, 51; females, 143; not specified, 124.....	318
Pupils—Males, 594; females, 609; not specified 618.....	1,821
Parochial Schools—Teachers.....	17
Pupils.....	332

OFFERINGS, ETC.

Parochial—Alms and Offerings.....	\$ 5,887 06
Salaries and Current Expenses.....	50,891 58
Other objects.....	11,460 68
Diocesan—Assessments.....	2,040 68
Missions.....	1,189 31
Other objects.....	1,852 73
General—Missions—Domestic.....	424 49
Foreign.....	403 09
Indian.....	19 46
To colored people.....	17 34
Not specified.....	175 50
University of the South.....	362 73
Objects not specified.....	15 35
Grand total.....	\$74,738 00

* Reports are imperfect in many particulars.

APPENDIX V.

LIST OF PARISHES AND CHURCHES

WITH THE DATES OF THEIR FOUNDATION ANNEXED.

I.—IN UNION WITH THE CONVENTION.

1	St. Philip's (original Church built in 1681) Parish,	1704
2	St. James' Parish, Santee April 9,	1706
3	Christ Church	" 1706
4	St. James', Goose Creek	" 1706
5	St. John's	" Berkeley, 1706
6	St. Thomas' and St. Denis,	" 1706
7	St. Helena's	" Beaufort, 1712
8	Prince George's	" Winyah, 1712
9	St. John's	" John's Island. 1734
10	Prince Frederick's, Pee Dee,	" 1734, Chapel built, 1838
11	Prince William's	" 1745
12	St. Michael's	" 1751, Church built, 1761
13	St. Mark's	" Clarendon, 1757
14	All Saint's	" Waccamaw, 1767
15	St. Luke's	" 1767
16	St. Matthew's	" 1768
17	St. David's	" 1768, Ch., Cheraw, 1820
18	Church on Edisto Island,	" 1774
19	Claremont Church,	Stateburg, 1788
20	St. Paul's Ch., Radcliffeboro,	Charleston, 1810
21	Trinity Church,	Columbia, 1812
22	St. Paul's Church,	Pendleton, 1820
23	Christ Church,	Greenville, 1825

24	Grace Church,	Camden,	1830
25	Trinity Church,	Society Hill,	1833
26	Christ Church,	Wiltown,	1834
27	Holy Trinity Church,	Grahamville,	1834
28	Trinity Church,	Edgefield,	1835
29	St. John's Church,	Fairfield,	1839
30	Trinity Church,	Abbeville,	1842
31	Church of the Messiah,	North Santee,	1842
32	Church of St. Thaddæus,	Aiken,	1842
33	Zion Church,	Richland,	1844
34	Grace Ch., Charleston,	Charleston,	1846
35	St. Luke's Church,	Newberry,	1846
36	Church of the Advent,	Spartanburg,	1847
37	Ch. of Holy Communion,	Cannonsboro', Charleston,	1848
38	Calvary Church,	Glenn Springs,	1850
39	Grace Church,	Anderson C. H.,	1851
40	Christ Church,	Charleston,	1855
41	St. Jude's Church,	Walterboro',	1856
42	Christ Church,	Mar's Bluff,	1856
43	Ch. of Good Shepherd,	Yorkville,	1856
44	Ch. of the Ascension,	Combahee,	1857
45	Ch. of Holy Comforter,	Sumter,	1858
46	St. John's Church,	Richland,	1858
47	Church of the Nativity,	Union,	1859
48	Church of the Epiphany,	Upper St. John's,	1864
49	St Paul's Church,	Summerville,	1866
50	St. Stephen's Church,	Charleston,	1867
51	St. John's Church,	Florence,	1868
52	Church of our Saviour,	Rock Hill, York County,	1870
53	St. Stephen's Church,	St. Stephen's Parish,	1871

2.—CONGREGATIONS NOT ENTITLED TO A REPRESENTATION IN
THE CONVENTION.

St. John's Chapel,	Hampstead,	1839
Calvary Church,	Charleston,	1849
St. Mark's Church,	Charleston,	1866
St. Luke's Church,	Columbia,	

3.—DORMANT PARISHES.

St. Bartholomew's,	Parish,	1706
Church of the Epiphany,	Laurens,	1846
Christ Church,	Columbia,	1858
Church of the Advent,	Marion,	1868
St. Andrew's Parish,	—, ,	1706
St. Philip's Church,	Bradford Springs,	1841
Church of the Holy Apostles,	Barnwell,	1850
Church of the Redeemer,	Orangeburg,	1851
Trinity Church,	Black Oak,	1856
St. Mark's Church,	Chester,	1857
St. Luke's Church,	Charleston,	1858

4.—SUSPENDED PARISHES.

St. Helena Church,	St. Helena Island.
St. James' Church,	James' Island.
St. Peter's Church,	Charleston.
Emmanuel Church,	Chester.
St. Paul's,	Stono.
Grace Church,	Sullivan's Island.
Ascension Church,	Gillisonville.
St. Peter's Church,	Beaufort District.
St. Stephen's Church,	Pineville.

APPENDIX VI.

ALPHABETICAL LIST OF CLERGY, WITH POST OFFICE.

RT. REV. W. B. W. HOWE, D.D. . POST OFFICE, CHARLESTON.

Post Office

Babbitt, B. B.	Columbia.
Barnwell, Wm. H.	Georgetown.
Bellinger, E. E.	Walterboro'.
Campbell, W. H.	Charleston.
Cornish, J. H.	Aiken.
Drayton, J. G.	Charleston, and Flat Rock, N. C.
DuBose, W. P.	Sewanee, Tenn.
Elliott, James H., D.D.	Charleston.
Edgerton, E. C.	Aiken.
Fuller, N. B.	Spartanburg.
Gadsden, T. F.	Mt. Pleasant, Charleston Co.
Glennie, A.	Georgetown.
Green, J. M.	Charleston.
Gregory, H. T.	Pendleton.
Guerry, L. F.	Summerville.
Hanckel, W. H.	Charleston.
Hay, P. D.	Monck's Corner.
Jackson, H. T.	Greenville.
Johnson, John	Charleston.
Johnson, R. P.	Yorkville.
Jones, C. F., D.D.	Glenn Springs.
Jones, Milnor	Glenn Springs.
Kershaw, Jno.	Abbeville.
Lee, H. T.	Society Hill.

Logan, E. C.	Charleston.
Lucas, T. N.	Stateburg.
Marshall, A. W., D.D.	Charleston.
McCollough, J. D.	Spartanburg.
Miles, E. R.	Camden.
Moore, A.	Mar's Bluff.
Motte, J. W.	Cheraw.
Obear, J.	Winnsboro'.
Perry, J. B.	Charleston.
Pinckney, C. C.	Charleston.
Porter, A. T.	Charleston.
Potter, W. T.	Greenville.
Prentiss, W. O.	Charleston.
Sams, B. B.	Bamberg.
Seabrook, J. B.	Charleston.
Shand, P. J., D.D.	Columbia.
Stickney, G. W.	Enterprise.
Stringfellow, J. H.	Columbia.
Tillinghast, J. H.	Acton.
Trapier, R. S.	Charleston.
Walker, E. T.	Edgefield.
Walker, J. R., D.D.	Beaufort.
Welsh, J. V.	Charleston.

APPENDIX VII.

NECROLOGY.



Andrew Hiram Cornish.

Born in Massachusetts.

Ordained Deacon, by the Rt. Rev. T. C. Brownell,
in 1838.

Ordained Priest, by the Rt. Rev. Philander Chase,
in 1839.

Transferred to the Diocese of South Carolina in 1843.

Rector of Trinity Church, Abbeville, from 1843 to
1847.

Rector of St. Paul's, Pendleton, from 1847 to 1850.

Assistant Minister in St. Thomas and St. Denis in
1851.

Rector of St. Paul's Pendleton, from 1852 to 1875.

DIED MAY 24TH, A. D. 1875.

AGED SIXTY-TWO YEARS.

"Mark the perfect man, and behold the upright; the end of that man
is peace."



David McElheran.

Ordained Deacon, by the Rt. Rev. N. Bowen, D. D.,
Feb. 24th, 1831.

Ordained Priest, by the same, January 4th, 1833.

Rector of St. Helena Church, St. Helena Island, 1833
to 1855.

Residing in Mt. Pleasant during the rest of his life.

DIED JULY 17TH, 1875.
AGED EIGHTY-TWO YEARS.

“There shall be no more death.”



Charles Bruce Walker.

Born in Wilmington, N. C., April 9th, 1820.

Ordained Deacon, by the Rt. Rev. L. S. Ives, May 9th, 1841.

Transferred to the Diocese of South Carolina, Oct. 7th, 1845.

Rector of Trinity Church, Edgefield, from 1845 to 1848.

Assistant Minister of the same Church, 1853 to 1856.

Missionary in Richland District, 1860.

Rector of Zion Church, Richland, 1861 and 1862.

Rector of St. Mark's, Clarendon, 1873 to 1875.

Missionary to Ridge Spring, 1874 and 1875.

DIED SEPTEMBER 12TH, A. D. 1875.

AGED 55 YEARS, 5 MONTHS, AND 3 DAYS.

"He rests from his labors and his works do follow him."



James Warley Miles.

Ordained Deacon, by the Rt. Rev. C. E. Gadsden,
D. D., July 23d, 1841.

Minister at Bradford Springs, Cheraw, Pineville, and
Upper St. John's, during that year, and of St.
David's, Cheraw, in 1842 and 1843.

Ordained Priest, by the same Bishop, August 4th,
1843.

Missionary in Mesopotamia and Constantinople, 1843
and 1844.

Transferred to the jurisdiction of Bishop Southgate,
Miss'y Bishop of Constantinople, in Oct., 1845.

Transferred to the Diocese of South Carolina in 1848.

Minister on John's Island in 1848.

Professor in Charleston College from 1849 to 1858;
and Assistant Minister of St. Michael's Church, in
1853.

Professor, as above, from 1865 to 1871.

In charge of Grace Church, Camden, in 1874.

DIED SEPTEMBER 14TH, A. D. 1875.

AGED ABOUT FIFTY-EIGHT YEARS.

"The fear of the Lord is the beginning of wisdom; the praise of it
endureth forever."—Ps. CXI v. 10.



Xenophon D. Anderson.

Ordained Deacon, by the Rt. Rev. T. F. Davis, in
St. Mark's, Clarendon, Nov. 3d, 1861.

Ministered to negroes in that County while his
health allowed.

DIED IN COLUMBIA IN 1876.

"I am meek and lowly in heart."

APPENDIX VIII.

A.

CONSTITUTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF SOUTH CAROLINA.

ARTICLE I.

The Church in this Diocese accedes to, and adopts the Constitution and Canons of the Protestant Episcopal Church in the United States of America, and acknowledges their authority accordingly.

ARTICLE II.

Of Convention—Meetings.

SECTION I. A stated Convention shall be held annually in Charleston, on the second Thursday in May, or at such time and place as shall have been determined upon by the preceding Convention.

SEC. II. The Ecclesiastical authority of the Diocese shall have power to call a special meeting of the Convention, and such meeting shall be held when and where the authority so

calling it shall determine; and at such meeting no other business shall be transacted than that specified in the notice so calling said meeting; nor shall a Bishop or Assistant Bishop be elected at such meeting.

SEC. III. In case there be an epidemic disease, or other cause deemed sufficient, in the judgment of the Ecclesiastical authority, to require a change of the time or place for the meeting of a Convention, either stated or special, the said authority may designate another time or place for holding such meeting, to be held within not less than a month after such designation.

ARTICLE III.

Of Convention—Members.

SECTION I. The Convention shall be composed of Clergymen and Laymen.

SEC. II. The Bishop, the Assistant Bishop, when there is one, and every other Clergyman, who has been actually, as well as canonically, resident within the Diocese for the space of twelve calendar months next before the meeting of the Convention, and has for the same period been performing the duties of his station as Rector, Minister, or Assistant Minister of a Parish; or as a Missionary, acting under the Ecclesiastical authority of the Diocese; or as a Chaplain in any public or benevolent institution; or as a Professor in the Theological Seminary of the Diocese, or who, after a continued service of at least twenty years in this Diocese, by the infirmities of health or age may have been incapacitated for further active duties of the Ministry, and has presented his Annual Report to the Ecclesiastical authority, shall be entitled to all the privileges of a member of the Convention.

SEC. III. Every other Clergyman in good standing, canonically resident in the Diocese, shall be entitled to all the privileges of the Convention, except the right to vote.

SEC. IV. Lay Deputies, not exceeding four in number, shall be elected by each Parish or congregation in union with this Convention, from among the members thereof, to repre-

sent it in the Convention. Such Deputies shall serve for one stated Convention, and shall, before they are permitted to take their seats, produce written testimonials of their election. For special Conventions, special elections shall be held.

SEC. V. No Deputy shall hereafter represent two distinct Churches, or shall, in any case, have more than one vote.

SEC. VI. A Lay member having taken his seat in the Convention as a Deputy from any Church, shall not (without the unanimous consent of the Convention) be permitted to relinquish his seat, and take his seat as the Deputy of another Church.

ARTICLE IV.

Of a Quorum.

Ten members of the clerical order, and lay representatives of ten Churches, shall constitute a quorum for the transaction of business generally; but any number of either Order that shall assemble, may adjourn from day to day until a quorum is formed.

ARTICLE V.

Of the President.

The Bishop of the Diocese shall be *ex officio* President of the Convention, and, in his absence, the Assistant Bishop, *if there be one*. But in case neither of them be present, the President of the Standing Committee shall be the President of the Convention; and, if he be not present, a presiding officer shall be elected from among the attending presbyters.

ARTICLE VI.

Of the other Officers of the Diocese.

SECTION I. The other Officers of the Diocese shall be a Secretary, a Treasurer, and a Registrar.

SEC. II. The Secretary shall be elected at each Annual Convention by ballot, (unless the ballot be unanimously dispensed with,) and shall continue in office until his successor be appointed. His duties shall be as prescribed by the

Canons, Resolutions, and Rules of Order of the Convention and required by the regulations of the General Convention.

SEC. III. The Treasurer shall be elected in like manner. His duties shall be those prescribed and required as above, and he, also, shall continue in office until his successor be appointed.

SEC. IV. The Registrar shall be appointed by the Bishop, to serve for three years, and until his successor be appointed, his duties shall be prescribed by Canon.

ARTICLE VII.

Of Deliberating and Voting in Convention.

SECTION I. On all questions, unless otherwise provided by the Constitution, the members shall deliberate and vote as one body ; but at any time, before the result of the vote, as taken, is finally announced by the President, any two clergymen, or the deputies from any two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, and the lay deputies by Churches, (a majority from each Church having one vote,) and a majority in both Orders shall, in each case, be necessary to a decision. And whenever a vote is taken by ballot, the balloting shall be by Orders.

SEC. II. In the election of a Bishop or Assistant Bishop, the vote shall be by ballot, and by Orders, a concurrent majority of the two Orders being necessary to a choice : *Provided*, that *two-thirds* of all the Clergy entitled to vote, and *two-thirds* of the Churches entitled to representation be present ; otherwise *two-thirds* of the votes of each Order present shall be necessary to determine a choice.

ARTICLE VIII.

Of Admitting Parishes or Churches into the Convention.

New Parishes or Churches, having not less than *twelve* male adult members, and *twenty* communicants, may be admitted into union with the Convention, in the following manner :

They shall make application in writing to the Secretary of the Convention, presenting therewith a certificate from the Bishop, or, if there be no Bishop, from the Standing Committee, that he or they approve the organization of their Church, and stating the fact of such organization in accordance with the Constitution and Canons of the Church, the election of Wardens and Vestrymen, their means or prospects for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now or hereafter may be enacted by the authority of the same. And at the Convention next succeeding the receipt of such application, the Secretary shall communicate the same to the Convention, on the first day of its session : Whereupon, the Convention shall take such order upon it as they may deem proper. In case the congregation so applying be within the limits of one or more existing Churches, they shall state also the reasons for their organization, the distance of their place of worship from the other, or from each of the others, together with whatever additional facts may throw light upon their relation to the existing Church or Churches.

Should the Convention make a favorable decision, the said congregation shall then be considered in union with the Convention of the Church in this Diocese ; *Provided*, always, that the deputies of the Church or Parish newly admitted, though entitled to a seat, shall not be allowed a vote at that meeting of the Convention. And no Lay vote shall be received from any Parish or Church which has failed for *three successive years* to elect a Vestry, or to send Deputies to the Convention, or to pay its quota to the Convention, until admitted by a vote of the Convention. And unless all arrears due *to the Convention, and to the Bishop's Fund* are paid, such Parish or Church *shall not* be admitted, except by unanimous consent of the Convention. *Provided*, That such Church, if it prefer, may apply to be admitted as a new Parish or Church.

ARTICLE IX.

Of the Standing Committee.

SECTION I. A Standing Committee, consisting of five Presbyters of the Diocese, and five Laymen, taken indiscriminately from among the actual communicants of the Church of the Diocese, shall be elected by ballot at every regular meeting of the Convention, for the purposes expressed in the Constitutions and Canons of the General and Diocesan Conventions, who shall continue in office until another Committee be appointed.

SEC. II. At their first meeting after their appointment they shall choose one of the Presbyters of their body to be their President, and another of their body to be their Secretary, whose duty it shall be to keep regular Minutes of all the proceedings and business of the Committee, to preserve them carefully recorded in a book provided for that purpose alone; to preserve the originals of all letters and papers addressed to the Standing Committee; to attest their public acts; to perform such other duties as they may require, and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the Standing Committee which may have been entrusted to him.

SEC. III. They shall present to each Annual Convention an abstract of the Minutes of their proceedings since the former Convention.

SEC. IV. Vacancies in this Committee, caused by death, resignation, or otherwise, shall be supplied by the suffrages of the remaining members, a majority of the whole Committee being necessary to constitute a choice.

ARTICLE X.

Of Deputies to the General Convention.

SECTION I. At every stated Convention next preceding a meeting of the General Convention, four Presbyters and four Laymen shall be chosen by ballot, to represent this Diocese in General Convention. Immediately afterwards, four other

Presbyters, and four other Laymen shall also be chosen by ballot, as substitutes for the first chosen. Such representatives and substitutes to serve until their successors are appointed.

SEC. II. In case any deputy of those first chosen shall decline such appointment, or be unable to attend, he shall forthwith inform the Ecclesiastical authority of the Diocese, and the said Ecclesiastical authority shall thereupon summon to the General Convention one of the substitutes in the order in which their names are on the Journal, which order shall be the order of their election; or when two or more are elected at one balloting, shall be determined by the aggregate vote received.

ARTICLE XI.

Of the Trial of a Clergyman.

A clergyman shall be subject to a trial for offences enumerated in the Canon of the General Convention, "*of offences for which Ministers shall be tried and punished,*" and in the Canons of this Convention. The trial shall be conducted according to the mode provided for by the Canons of this Convention.

ARTICLE XII.

Of Altering the Constitution.

No one of these articles shall be altered or repealed, nor shall any article be adopted, unless such alteration, repeal, or new article be proposed, considered, and concurred in by a majority at one Convention, and adopted by two-thirds of both Orders present at a subsequent Convention.

B.

CANONS.

1. Of the Organized Bodies and Officers of the Church.

CANON I.

Of the Clergy.

SECTION I. Within one week before the meeting of every Convention of this Diocese, the Bishop, or if there be no Bishop, the Standing Committee, shall prepare or cause to be prepared a list of all Clergymen canonically resident in the Diocese, annexing the names of their respective Parishes or Cures, or of their stations as Missionaries, or of the institutions of learning, constituted by Civil or Ecclesiastical authority, in which they are engaged; or in regard to those not engaged in Parishes, Missions, or Institutions of learning, as above, their place of residence only; designating those who are entitled to all the privileges of the Convention, and those who are entitled to seats, but not to votes. And such list shall be laid before the Convention, immediately after it shall have been called to order on the first day of meeting, and the names of the clerical members called therefrom; and it shall be taken as presumptive evidence of the privileges of Clergymen in the Convention. *Provided*, that if question be made, the rights of any Clergyman shall be determined, according to the provisions of the Constitution, by the Convention itself, whether his name be inserted in the list aforesaid, or not.

SEC. II. No Clergyman while suspended from the Ministry shall have a place on said list.

SEC. III. The Bishop shall take such measures for notifying the admission of Ministers into the Diocese, as may prevent unwary and ignorant people from being imposed upon by persons pretending to be authorized Ministers of the Church; and his certificate shall be evidence of such admission.

CANON II.

Of the Organization of Congregations as Churches.

SECTION I. Whenever any number of persons, including at least *six* male adults, *two* of whom shall be communicants, may desire to form a Church, they shall first lay before the Ecclesiastical authority of the Diocese a statement of their condition, and prospect for maintaining such organization; and having obtained his consent, and assumed some name by which their Church may be designated, shall adopt Articles of Association, in the following form :

“ We, the undersigned, assembled for the purpose of organizing a congregation of the Protestant Episcopal Church, at——, County of ——, in the Diocese of South Carolina, after due notice given, do hereby agree to organize a Congregation, to be known by the name of——Church,——; and as such, do hereby acknowledge, accede to, and adopt the doctrine, discipline, and worship, the Constitution and Canons of the Protestant Episcopal Church in the United States of America, and the Constitution and Canons of the same Church in the Diocese of South Carolina, and do accordingly appoint A. B. and C. D. to be Wardens, and E. F., G. H., J. K., etc., to be Vestrymen of —— Church, to continue in office until Easter-Monday, A. D.——, and until others be chosen in their place.

“ Witness our hands this —— day of ——, in the year of our Lord——.”

A certified copy of their Articles of Association shall be laid before the Ecclesiastical authority, by every congregation desiring to be recognized as a part of the Church in this Diocese, and subject to the Ecclesiastical jurisdiction thereof.

And any Church so organized and recognized shall be an integral part of the Church in the Diocese, whether admitted into union with the Convention or not.

SEC. II. Whenever such organization is proposed within the bounds of any existing Parish or Parishes, they shall give due notice to the Minister or Ministers thereof; or, if the Parish or Parishes be without a Minister, then to the Vestry, or Vestries of the same.

SEC. III. In forwarding to the Ecclesiastical authority their application for permission to organize a new Parish, they shall enclose the written approval or disapproval of the Minister or Ministers, the Vestry or Vestries, aforesaid; and if he or they fail to give either, a certificate of the fact.

CANON III.

Of Parishes and Churches in Union with the Convention.

SECTION I. Whenever any Church shall apply to be admitted into union with the Convention, in addition to the constitutional requirements, they shall present a certified copy of their Articles of Association, together with their application for admission.

SEC. II. It shall be the duty of every Parish or Church in union with the Convention, to send Deputies—one at least—to every Convention.

SEC. III. Such Deputies shall present a certificate, signed by either the Rector, the Secretary of the Vestry, or one of the Wardens, in the following form :

“ DIOCESE OF SOUTH CAROLINA, }
 ——— Parish, ———. }

This certifies that at a meeting of the Vestry of——
Church, ——, held on the —— day of——, A. D. 18—,
A, B, C, D, were duly appointed to represent the same, in
the —— —— Convention of the Diocese of South Carolina,
to be held on the —— day of ——, A. D., 18—.

(Signed,) _____."

In Parishes where the congregation elect Deputies, a similar certificate of election shall be required.

SEC. IV. It shall be the duty of every Vestry to forward to the Secretary of the Convention, *at least one week* before the meeting of the Convention, a certified list of the Deputies appointed to represent their Church, in order to aid him in preparing a list of members of the Convention.

CANON IV.

Of Dormant Parishes or Churches.

SECTION I. If any Parish or Church shall have failed for three successive years to elect a Vestry or to send Deputies to the Convention, or to make the Reports required by Section I, of Canon XVII., Title I., of the General Convention, or to pay the assessments made by the Convention, such Parish or Church shall be considered dormant.

SEC. II. Parishes or Churches may be restored to union with the Convention by complying with the provisions of the Constitution, and of Canons II. and III. of this Diocese.

SEC. III. It shall be the duty of the Ecclesiastical authority to adopt the measures necessary to preserve the property of such Parishes or Churches as may be dormant or virtually extinct.

CANON V.

Of Annual Parish Meetings.

There shall be an annual meeting of the members of every Parish or Church in this Diocese, on Easter Monday, or some other day legally appointed, for the purpose of electing Wardens and Vestrymen, and of transacting such other business as may come before the said meeting, due notice of which meeting shall be given by the Minister or Vestry.

At these meetings the Rector shall preside; but if there be no Rector, or he be absent, then a presiding officer shall be chosen, and a Secretary be appointed.

The election of Wardens and Vestrymen shall be by ballot, and the qualifications of those who may vote shall be prescribed by the By-Laws of the Parish or Church.

The Vestry shall make to this meeting an annual report of their official acts during the year.

C A N O N V I.

Of Vestries.

SECTION I. In every Parish there shall be an annual election on Easter Monday, or on such day thereafter as may be appointed, of two Church Wardens, and not less than three nor more than seven Vestrymen, to continue in office for one year, and until their successors are appointed. The Wardens shall always be communicants.

SEC. II. The election shall always be by ballot, and its details, and also the qualifications of those elected, shall be regulated by the Articles of Association, or By-Laws of the Parish.

SEC. III. The Church Wardens and Vestrymen thus elected, together with the Rector, if there be one, and if not, then of themselves, shall constitute the Vestry, and shall be the official representatives of the Parish or Church. The Rector shall preside at all meetings, and in case of his absence, one of the Wardens shall preside: *Provided*, That the provisions of this section shall not interfere with existing laws and usages of established Churches.

SEC. IV. The Vestry shall have charge of the temporalities of the Church, and it shall be their duty to provide for all repairs, salaries, and current expenses, and to take all necessary steps to raise the funds required, and to keep a proper account of the same. They shall also execute all duties which are now or may hereafter be imposed upon them, by any General Convention, or Convention of the Diocese.

SEC. V. It shall be the especial duty of the Wardens to provide whatever may be necessary for the due celebration of Divine Worship, (as books, vestments, etc.); also for the decency and comfort of the Church building and furniture, books for Church records, and the elements of the Lord's Supper, and to put down all disorder during public worship. They shall be ready to collect "the alms and other devotions

of the people," and, in case the Parish or Church is without a Minister, shall receive and disburse them; and also provide for public worship by occasional clerical services, or by lay-reading, as circumstances shall permit. They shall also, during such vacancy, take charge of the Church plate, records, etc.; and shall present to the Bishop, at each Annual Convention, a report of the Parish. It shall, also, be their further duty to aid the Rector or Minister in all agencies and efforts for the advancement of the Church—as Sunday-Schools, etc.—and they may report to the Bishop any irregularity in the mode of conducting public worship, and all offences by their Minister, or by any other officiating for him, against Rubrics or Canons, Faith or morals.

SEC. VI. The Pastoral connection shall not be dissolved until after three months' notice, on either side, by the Rector or Vestry, unless by joint consent, and in cases warranting presentment for trial. In every case of difference, either Rector or Vestry shall have the right of submitting the matter to the Ordinary.

SEC. VII. When a Parish is vacant, it shall be the duty of the Vestry to notify the Bishop of the fact, and also, to elect and invite a Rector; but not without due regard to the ascertained wishes of the congregation, and the opinion and advice of the Bishop.

CANON VII.

Of the Calling and Organization of Conventions.

SECTION 1. Notice of the meeting of any Convention shall be given by the Secretary, in a printed letter, transmitted by mail, to every Clergyman and Parish in the Diocese. These letters shall contain a notice of the time and place of holding the Convention, and, if it be a special Convention, called, as provided in the Constitution, for a particular purpose, they shall specify that purpose. Those to the Clergy shall also contain the form for Parochial Reports, and those to the Parishes, the form of Certificate for Deputies, and such extracts from the Constitution, Canons, and Standing Resolu-

tions, as relate to their appointment. They shall also state the quotas of the several Parishes to the various funds of the Diocese.

SEC. II. The Convention, thus summoned, shall always be opened with "Morning Prayer," a Sermon, and the celebration of the Lord's Supper by the Bishop, if he be present, otherwise by the President of the Standing Committee.

SEC. III. When the Convention shall have been called to order, the Secretary shall proceed to call the names of the Clergy, and then of Parishes and Deputies; after which, if a quorum be found present, the President shall declare the Convention duly organized: *Provided*, That no Deputy whose seat may be contested, shall have place on his list.

SEC. IV. Two Committees on Credentials shall then be appointed; the first consisting of three Clergymen, to whom the roll of Clergy shall be referred; the other, of three Laymen, to whom shall be referred the roll of Deputies, together with the certificates of their appointment, and the list of the Treasurer, required by Canon IX., Section II. And these Committees, severally, shall examine forthwith, and report to the Convention upon the lists so referred; the latter specifying in their report which Parishes are entitled to all the privileges of the Convention, and which are by Article VIII. of the Constitution, debarred from voting, until admitted by a vote of the Convention. Should the Committee have considered any certificates unsatisfactory, these shall be then taken up, and the question of their sufficiency settled.

CANON VIII.

Of the Secretary.

SECTION I. It shall be the duty of the Secretary to keep a correct Journal of the proceedings of the Convention, to attest its public acts, preserve its records, and deliver to his successor all books and papers belonging to it, or appertaining to its business. He shall also give notice, at least six weeks before hand, to each Minister and Vestry, or congregation,

of the time and place of any stated or special meeting of the Convention.

SEC. II. He shall transmit to each Bishop of the Protestant Episcopal Church in the United States, to the Secretary of the House of Deputies of the General Convention, and to the Secretary of every Diocesan Convention, a copy of all journals of the Convention of this Diocese, and to every General Convention, a certified list of the Clergy of this Diocese, a certificate of the appointment of Deputies thereto, and a duplicate of the same to the Deputies themselves; he shall also furnish to the Secretary of the House of Deputies a list of persons nominated as Trustees of the General Theological Seminary, together with all other documents required by the Canons and regulations of that body, and shall perform all other duties devolved upon him by said Canons and regulations.

SEC. III. Whenever there is a vacancy in the office of Secretary, its duties shall devolve upon the Assistant Secretary, if there be one, and if not, then upon the Secretary of the Standing Committee.

CANON IX.

Of the Treasurer.

SECTION I. It shall be the duty of the Treasurer to collect and disburse all moneys collected under the authority of the Convention, and of which the collection and distribution is not otherwise regulated.

He shall keep regular accounts of all transactions, to be annually laid before the Convention, and shall faithfully deliver into the hands of his successor all books, papers, and funds relative or belonging to the Convention, which may be in his charge.

SEC. II. He shall, at the opening of every Annual Convention, lay upon the Secretary's table a list of Parishes or Churches which have failed to make the contributions required of them, specifying those which have for three successive years neglected to pay their quotas to the Convention.

SEC. III. He shall, at or before the meeting of every General Convention, pay to the Treasurer of the same the quota of this Diocese towards defraying the expenses of that body.

SEC. IV. If the office of Treasurer should become vacant, the Standing Committee shall appoint a Treasurer, to serve until the next regular appointment by the Convention.

CANON X.

Of the Registrar.

It shall be the duty of the Registrar to collect and take charge of all documents and papers pertaining to the history of the Church in this Diocese, or in any one of its Parishes; also to collect and keep for reference a set of the Journals of this Diocese and of the General Convention, and to report annually to this Convention.

CANON XI.

Of the Missions of the Diocese.

SECTION I. The Church in this Diocese, acknowledging her share of responsibility to fulfil the parting injunction of her Lord, and her special obligation to extend the Gospel throughout her own limits, hereby affirms that every member of the Church is *ipso facto* a member of a Missionary organization, which, for transacting business, is represented by the Bishop and members of the Diocesan Convention.

SEC. II. In order to further Missionary work, there shall be a special session of this body at the place of its annual meeting, and on the evening of the — — day of its session. This shall be known as the Missionary Meeting of the Convention, whose President and Secretary shall be President and Secretary, and a constitutional quorum of the Convention, a quorum for the transaction of business.

At this meeting reports of the Missionaries shall be read, Missionary addresses delivered, and an Executive Board of Missions for the ensuing year elected.

SEC. III. The Board of Missions shall consist of the Bishop, as President, *ex-officio*, and eight members, *four* Clergymen and *four* Laymen, to wit: *One* Clergyman and *one* Layman from each Missionary District, and *one* Clergyman and *one* Layman from the Diocese at large, all of whom shall be communicants of the Church, and those from the Missionary Districts actually resident in the District they are appointed to represent, the Clergymen being also canonically resident in the Diocese.

SEC. IV. This Board shall meet for organization on the Monday next succeeding the annual meeting of the Convention, at which time they shall appoint their own Secretary and Treasurer, and adopt their own By-Laws. They shall hold other meetings, at least quarterly, in different parts of the Diocese, at such times and places as they may appoint. They shall be a council of advice to the Bishop, who shall designate stations, and appoint Missionaries thereto; and they shall devise means for securing funds for Missionary purposes, and make a full report to each Annual Convention, at its Missionary Meeting, of receipts and expenditures, of stations and Missionaries aided, and for what length of time, of Churches and individuals contributing, and whatever may throw light upon the Missionary work of the Diocese.

SEC. 5. The travelling expenses of Missionaries, and of members of the Board, shall be paid out of the Missionary Treasury, if possible.

CANON XII.

Of Missionary Districts and Convocations.

SECTION I. This Diocese is hereby divided into *three* Missionary Districts, as follows :

The first to consist of the Counties of Oconee, Pickens, Anderson, Abbeville, Greenville, Laurens, Newberry, Union, Spartanburg, York, Chester, Fairfield, Richland, Lexington, and Edgefield.

The second, of Lancaster, Kershaw, Sumter, Clarendon, Chesterfield, Darlington, Marlboro', Marion, Horry, Georgetown, Williamsburg, and that portion of Charleston being east of Cooper River, and the Parish of St. James', Goose Creek.

The third, of the remainder of Charleston, Colleton, Beaufort, Barnwell, Aiken and Orangeburg.

SEC. II. These Missionary Districts shall be represented in Convocations, each to be composed of the clergy resident within the District, and of Laymen, not more than *three* from each organized congregation, or one from each Missionary station, to be chosen by such congregation, to represent them.

SEC. III. The Convocations shall be organized under the direction of the Bishop, who shall preside in them when present; but each shall also have its own President, to be appointed by the Bishop, on nomination of the Convocation. They shall meet at least twice in each year, and shall be specially charged with Missionary work within their several Districts.

SEC. IV. The Presidents of these Convocations, if not already members, may be present at any meeting of the Diocesan Board of Missions, but without the right to vote.

2. Of Ministers and their Duties.

CANON XIII.

Of the Parish Register and Reports.

SECTION I. Each clergyman shall keep a Register of all Baptisms, Marriages, and Burials, solemnized by him, or in his Parish by another Minister, and if he have cure of souls, a list of persons confirmed in his Parish or congregation, and of communicants, and baptized persons not communicants belonging to the same.

SEC. II. The Register, so kept, shall specify the name and date of birth of the person baptized, the names of parents

and sponsors—in the case of an adult, the name, and those of the witnesses ; the names of persons married and buried, with the date of every rite performed.

SEC. III. In every Parish these entries shall be made by the Minister, in a book provided by the Church Wardens for that purpose—and in case there be no Minister the Wardens themselves shall see that such registry be made—which book shall be known as the Parish Register, and preserved as part of the records of the Church. And it shall be the duty of every Minister, in case of removal from a Parish, to deposit this Register with the Church Wardens.

SEC. IV. Every Minister, having charge of a Parish, or if any Parish be vacant, then the Wardens thereof, shall present, or cause to be delivered, on or before the first day of every Annual Convention, to the Bishop of the Diocese, or when there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of families, members of the Church, specifying the adults, and the children under fourteen ; the number of communicants, specifying the changes by admission, removal or death ; the number of baptisms, infant and adult ; of confirmations, marriages and burials ; the state and condition of Sunday and Parochial Schools, if there be any ; and also the number of times and the places where Divine service has been performed ; the number of communions celebrated, the amount of offerings—for alms, for missions, diocesan, domestic, and foreign, for the Parish School, or any Church institution, of assessments paid, of Rector's salary paid, paid for the support, and current or other expenses, of the Parish, and in general, for all parochial, diocesan, or general objects ; also, of any other matters which may tend to throw light upon the state of the Church.

SEC. V. And every other Clergyman shall also report his official acts, or if he have performed none, the reasons therefor.

SEC. VI. Such reports shall cover the period of a year, ending the 30th of April preceding the meeting of the Convention, and they, or such portion of them as the President

shall think fit, may be read in Convention, and may be entered on the Journal thereof.

SEC. VII. In each case the white and colored persons shall be reported separately, and all reports shall be in the form of a schedule, prepared by the Secretary in accordance with the provisions of this Canon. And the failure of any person to make out his Parochial Report according to this form, shall be deemed a sufficient cause for the exclusion of such report from the pages of the Journal.

CANON XIV.

Of Persons Wishing to Become Candidates for Orders.

Any person who desires to become a candidate for Orders in this Diocese shall make application in writing to the Standing Committee, stating his age and previous occupation. He will also be expected to furnish the Committee with the testimonials required by Canon II., Title I., of the General Convention, and give evidence that he has informed the Bishop of his intention, according to the requisitions of the same Canon.

CANON XV.

Candidates for Orders Ineligible, etc.

No person who is a candidate for Orders shall be admitted to a seat in this Convention as a lay delegate from any Parish or Church.

3. Of Discipline.

CANON XVI.

Of the Trial of a Clergyman.

SECTION I. In order to bring a Minister to trial before an Ecclesiastical Court, a charge shall be made, in the first place to the Standing Committee, in writing, under the proper signature of at least two persons, one of whom shall be a Presbyter of this Diocese, setting forth the facts alleged, and

the names of the witnesses who will prove the same, with copies of, or proper reference to any other evidence required. If the Standing Committee shall be of opinion that the facts charged will constitute any one or more of the offences enumerated in the Constitution and Canons of this Diocese, or of the General Convention, and that it would be for the good of the Church that further proceedings should be had, they shall ascertain whether there is proof sufficient to put the accused upon his trial ; and, if satisfied, they shall thereupon cause a presentment to be made to the Bishop, charging the accused with the offence or offences, which they deemed to be contained in the evidence, and specifying the facts with such reasonable certainty as to time, place and circumstance, as shall be sufficient for a judicial investigation.

SEC. II. The presentment having been made, the Bishop shall forthwith cause to be placed in a box the names of all the Presbyters of this Diocese, who, for the time being, are actually engaged in duty therein (excepting the accused, the presenting Presbyters, and those on the Standing Committee); he shall then cause twelve of the said names to be drawn out by a child under ten years of age, and the said twelve names shall be inscribed on a list. The Bishop shall immediately cause a copy of the said list, and of the presentment, to be served on the accused, or to be left at his usual place of residence. Within thirty days thereafter, the accused shall strike off the names of three of the Presbyters on the said list, and give notice thereof to the Bishop ; and the Bishop shall thereupon send a list of the remaining Presbyters to the President of the Standing Committee, who shall, within fifteen days thereafter, strike off the names of two more, and give notice thereof to the Bishop. If either party shall fail to notify the Bishop, as aforesaid, it shall be the duty of the Bishop to strike off so many names as the party failing was required to strike off ; and in each case the seven remaining Presbyters, or any five of them, selected by lot, when previous to, or during the course of the trial, the entire seven cannot be present, shall constitute a Council for the trial of the accused.

SEC. III. The Council shall hold its session at such time and place as the Bishop may appoint; and its session shall be open only to members in actual Communion with this Church. It shall have power to adjourn from time to time, and upon good cause shown in behalf either of the accused or the prosecution, or on their own motion, to another place within the Diocese. If it fail to meet on the day appointed, it shall stand adjourned to the next day, and from day to day, for the space of three days, if it be not sooner formed; and if the whole number do not attend, and it appears probable that a full attendance cannot be had, those of the Council who may be present, being not less than five, shall organize and appoint a President and Secretary—the first from their own body, and the latter from their own body or otherwise—and before proceeding to trial shall ordain and declare the rules by which the trial shall be conducted. It shall cause the oral testimony for and against the accused to be written down by the Secretary, and along with the depositions and other evidence read upon the trial, to be carefully preserved; and shall cause a journal to be kept of its proceedings. Some officer authorized by law to administer oaths may be called upon by the Council to administer an oath or affirmation to the witnesses; and upon all questions the common law shall furnish the rule, and the concurrence of a majority of the members present shall be sufficient for a decision.

SEC. IV. The Council, after it shall be organized, may appoint one or more of the profession of the law to be its assessors, who may be present at all its proceedings. It shall be their duty to give to the Council an opinion upon any question which may arise, upon which the Council, or any member thereof, or the prosecuting or accused party, shall desire an opinion, but without any voice in the decision of any question.

SEC. V. A written notice of the time and place of meeting of the Council shall be served upon the accused, or left at his usual place of abode, at least thirty days before such meeting; and the like notice shall be given to the Standing Committee, who, by their President, or some one whom they

may appoint to perform that office, shall collect and present the evidence, and otherwise appear in behalf of the prosecution. The accused shall also be allowed the privilege of counsel, under such regulations as the Council may see fit to prescribe. All counsel must be communicants of the Church.

SEC. VI. If the accused do not appear, the Council may proceed to trial in his absence, or, for good cause shown, may adjourn the trial to another day; and if he then fail to appear, the Council shall report him to the Bishop for contumacy, who thereupon shall pass upon him sentence of suspension from the ministry; but such sentence may be revised by the Bishop, if the accused, within three calendar months, shall report to him that he is prepared to undergo his trial, and shall appear for that end before the Council; and if he does not so report and appear, the Bishop, in view of the charges in the presentment, may pass against him sentence of degradation from the ministry.

SEC. VII. Upon the application of the President of the Standing Committee, or the accused, to the Bishop, setting forth that the attendance of a material witness cannot be had, he shall appoint a commissioner to take the deposition of such witness; and the party applying shall give to the other party five days' notice of the time and place of taking the deposition, and of the principal points upon which the witness is to be examined. If the party to whom such notice is to be given resides more than forty miles from the place appointed for taking the deposition, an additional day, exclusive of Sunday, shall be allowed for every twenty miles. The deposition shall be signed by the witness, and certified by the commissioner, under seal, to the Council.

SEC. VIII. When the trial shall be gone through, the Council shall declare, in a writing to be signed by the several members, or a majority of them, their decision on the charges contained in the presentment, distinctly stating whether they find the accused guilty or not guilty, and if guilty of disorderly conduct, or of violation of the Constitution or Canons of this Church or of this Diocese, suggesting what sentence, in their opinion, ought to be pronounced. If guilty of any

other of the offences enumerated in Section I., Canon II., Title II., of the General Canons of this Church, the sentence shall be degradation. They shall forward the decision, together with the evidence and the proceedings, to the Bishop, whereupon, if the accused be found guilty, the Bishop shall pronounce such sentence as shall to him appear proper, not exceeding that suggested by the Council, except when the same is fixed as above, and such sentence shall be final. But, if in such case, in the opinion of the Bishop the accused ought to have a new trial, he shall have power to award it; in which case a new Council shall be constituted as hereinbefore provided (excluding the members of the former Council,) before which the proceedings shall be conducted, as before provided.

SEC. IX. If the accused shall confess the truth of the charges, the Bishop (such confession being made to him, or being certified to him by the Council) shall proceed to pass sentence, and if, when put upon his trial before the Council, the accused shall neither admit nor deny the charges, he shall be regarded as pleading not guilty.

SEC. X. It shall be the duty of the Bishop to report to the Convention at its next session after the trial of a minister, as herein provided, the finding of the Council and his sentence thereupon.

SEC. XI. Nothing herein contained shall be regarded as interfering with the duty of the Bishop, or of the clerical members of the Standing Committee, to institute an inquiry according to the provisions of Section II., Canon II., Title II., of the General Convention. And whenever, upon such inquiry, the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall be of opinion that there is just ground for the public rumors, mentioned in the said Canon, he or they shall inform the Standing Committee of the facts, and of the evidence to establish the same, and thereupon such further proceedings shall be had as are herein directed, after a charge shall have been made to the Standing Committee.

SEC. XII. The expenses incident to the trial of any minis-

ter, as herein provided, shall be certified by the President of the Standing Committee, and paid by the Treasurer of the Convention. And in case the Treasurer shall not have a sufficient amount in his hands for the purpose, the same shall be raised by assessments on the several Parishes in the Diocese, in the same ratio in which they are required to contribute to the expenses of the Convention by Canon XVIII.

4. Miscellaneous.

CANON XVII.

Of the State of the Church.

At every Annual Convention there shall be referred to the Committee on the State of the Church, the Address of the Bishop, the Parochial Reports, and all other reports made in pursuance of the direction of any Canon. From these materials it shall be the duty of the Committee to prepare a report of the condition and progress of the Church in the Diocese, and to suggest such measures as they may deem important to its future progress and welfare.

CANON XVIII.

Of Expenses and Assessments.

SECTION I. For the purpose of defraying the regular and incidental expenses of the Diocese, every Parish or Church in union with the Convention, shall pay annually, at or before the meeting of Convention, a sum equivalent to *fifty cents* for each communicant belonging to said Parish.

SEC. II. The Convention, at every stated meeting, shall have power to levy upon all Churches in union therewith an additional assessment, in the same ratio, as the needs of the Diocese may require, and it shall be the duty of the Committee on Finance to consider and report upon the necessity for, and the scale of such assessments.

SEC. III. All organized Churches in the Diocese shall pay a sum equivalent to *twenty-five cents* for each communicant, to the fund for the support of the Episcopate.

CANON XIX.

Of the Enactment, Alteration, and Repeal of Canons.

SECTION I. These Canons shall not be altered or amended, nor shall any new Canon be enacted except at a stated Convention. Nor shall any Canon, or alteration, or amendment of Canon, be passed at the same Convention in which it was proposed, except by a concurrent vote of two-thirds of both orders, after reference to the Committee on the Constitution and Canons. But if approved by a majority of the Convention, it shall lay over for the consideration and final action of the next Annual Convention.

SEC. II. In all cases of future enactment, the same, if by way of amendment, shall be in the following form: "Canon —(or section) of Canon—is hereby amended so as to read as follows: "

SEC. III. All former Canons of this Convention not included in these Canons, are hereby repealed.

RULES OF ORDER.

I. After the Convention has been declared duly organized, and the Committee on Credentials appointed, the Order of Proceedings for the first day shall be :

1. The Reading of the " Rules of Order."
2. The election of a Secretary, who shall have power to appoint an Assistant Secretary.
3. The election of a Treasurer.
4. The appointment by the President of five Standing Committees, viz : a Committee on Admission of New Parishes, to consist of one Clergyman and two Laymen ; a Committee on the Constitution and Canons, to consist of three Clergymen and two Laymen ; a Committee on the State of the Church, to consist of one Clergyman and one Layman from each Missionary district ; a Committee on Unfinished Business, to consist of one Clergyman and two Laymen ; a Committee on Finance, to consist of three Laymen.
5. The communication of the application of congregations for admission into the Convention.
6. The appointment by the President of Preachers for the first day of the next Annual Convention.
7. The Annual Communication of the Standing Committee of the Diocese.
8. The Annual Reports of the Treasurer of the Bishop's Permanent Fund.
9. The appointment of Special Committees.
10. Miscellaneous business.

II. The " Morning Prayer" shall precede the business of every succeeding day, and every day's session shall be closed with appropriate Collects offered by the President.

The Anniversary Sermon of the Society for the Advance-

ment of Christianity in South Carolina, may be preached on the second day, after Morning Prayer.

When the President shall have taken the chair, the daily order of proceedings after the first day shall be :

1. The reading and approval of the Minutes.
2. Calling the names of members absent on the preceding day.
3. The election of the Standing Committee of the Church.
4. The election of Deputies to the General Convention, when in order.
5. The election of Trustees to the General Seminary, when in order.
6. The election of Trustees to the Diocesan Seminary.
7. The election of Trustees of the University of the South, when in order.
8. Calling upon the Deputies to pay the assessment on their respective Churches or Parishes, for the Bishop's Fund, and for the expenses of the Convention.
9. Reports to be called for in the following order :

Of Committee on Admission of New Parishes.
 Committee on Unfinished Business.
 Committee on Finance.
 Committee on Constitution and Canons.
 Committee on State of the Church.
 Trustees of University of the South.
 Committees appointed at preceding Convention.
 Special Committees.
 Miscellaneous Business.

III. Before the rising of the Convention, the Minutes of the last day's proceedings shall be read and approved.

IV. The Bishop's Address shall be at any time in order.

V. When the President shall take the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

VI. The delegation of each Church shall occupy one pew.

VII. No member shall absent himself from the Convention unless he hath leave, or be unable to attend.

VIII. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and without advancing shall, with due respect, address himself to the President, confining himself to the point in debate, and avoiding personality.

IX. When two or more members rise at the same time, the President shall name the member who is first to speak.

X. No member shall speak more than twice on the same question, without leave of the Convention.

XI. A question being once determined, shall stand as the judgment of the Convention, and shall not again be drawn into debate during the same session, except upon a motion to reconsider, which may be moved and seconded by any member who voted in the majority.

XII. When the President is putting the question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.

XIII. In voting by ballot, the rolls of the Clergy and of the Churches shall be called, and the votes deposited with the Tellers, as called for; and no vote shall be received after the Tellers begin to count the votes.

XIV. No motion shall be considered before the Convention, unless seconded and reduced to writing, if the President or any member require it. A Minister or Delegate may not second a motion offered by a Minister or Delegate of the same Church with himself.

XV. When a question is before the House, no motion shall be received but to adjourn, to lay on the table, to postpone indefinitely, to postpone to a certain day, to commit, or amend; which several motions shall have precedence in the order in which they are named. A motion to strike out the word "Resolved" shall have precedence to a motion to amend, and if carried, shall be equivalent to a rejection of the resolution. Subject to these exceptions, the question first moved shall be first put.

XVI. Motions to adjourn, to lay on the table, and to postpone indefinitely, shall be decided without debate. A motion to adjourn may interrupt a speech, or any other business of the Convention.

XVII. No leave of absence shall be indefinitely granted to any member, unless full and sufficient reason be given by him to the Convention.

XVIII. All Special Committees shall be appointed by the President, unless otherwise ordered by the Convention.

XIX. No member shall vote on any question, in the event of which he is immediately and personally interested, or in any case where he was not present when the question was put.

XX. If any member, in speaking or otherwise, transgress the rules of the Convention, the President *shall*, or any member *may*, call to order; in which case the member so called to order shall immediately sit down, unless permitted to explain. All questions of order shall be determined in the first instance, without debate, by the President; but any member may appeal from such decision to the Convention, and on such appeal no member shall speak more than once, without leave of the Convention.

XXI. The President shall have the right to name a member to perform the duties of the chair; but such substitution shall not extend beyond an adjournment.

XXII. Clergymen belonging to the Diocese, but not entitled to seats in the Convention, Clergymen of the Protestant Episcopal Church not belonging to the Diocese, and Candidates for Orders, shall be admitted to the sittings of this Convention.

XXIII. None of the Rules of Order shall be suspended, without the concurrence of *two-thirds* of the members present.

XXIV. The foregoing Rules of Order shall be read at the opening of every Convention, and shall be of force, unless repealed by a vote of the Convention.

D.

STANDING RESOLUTIONS.

1. *Resolved*, That it be respectfully recommended to the several Churches of this Diocese, that in the appointment of Deputies to the Diocesan Convention, they should select persons who are regular communicants of the Church. (*Passed 1842.*)

2. *Resolved*, That it be recommended to the Parishes and Congregations of the Diocese to defray the expenses of their respective Pastors, incurred in attending Diocesan Conventions. (*Passed 1838.*)

3. *Resolved*, That whatever balance shall be in the Treasurer's hands at the meeting of the General Convention, after providing for the quota of the Diocese to the expenses of the same, shall be paid in equal portions to the Deputies of the Diocese, who may attend such meeting.

4. *Resolved*, That the trustees of the Bishop's Permanent Fund shall punctually pay over to the Bishop of the Diocese the sum of four thousand (\$4,000) dollars annually, in quarterly payments, from said fund, to enable him to discharge his Episcopal duty. (*Amended 1859.*)

5. *Resolved*, That whatever balance may remain after paying the sum of four thousand (\$4,000) dollars to the Bishop, shall be paid over to the Bishop's Permanent Fund.

6. *Resolved*, That a salary of two hundred dollars be paid to the Secretary of the Convention. (*Passed 1870.*)

7. *Resolved*, That three dollars per day be paid to the Organist officiating during the sessions of the Convention. (*Passed 1856.*)

8. *Resolved*, That a like sum be paid to the Sexton acting for the same period. (*Passed 1856.*)

9. *Resolved*, That it is inexpedient and unnecessary to return thanks for sermons preached before this body. (*Passed 1829.*)

10. *Resolved*, That when any Clergyman of this Diocese shall depart this life, his record shall be inscribed on a memorial page of the Journal.

11. *Whereas*, According to the Consecration service of the Protestant Episcopal Church, "devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God or the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all *unhallowed, worldly and common* uses, in order to fill men's minds with greater reverence for His glorious Majesty, and affect their hearts with more devotion and humility in His service; and, *whereas*, the delivering of orations, and holding elections on secular or political subjects and occasions, and the usual worldly accompaniments and circumstances, are thought inconsistent with both the letter and spirit of this declaration of the Consecration service, and have been found to give pain to many members of our communion, and generally to be of injurious tendency; therefore, be it

Resolved by this Convention, That it be recommended to the Vestries of all the Churches in this Diocese to discourage, and, if possible, interdict the use of the Churches under their care for all *unhallowed, worldly and common* purposes. (*Passed 1828.*)

12. *Resolved*, That it be respectfully recommended to members of the Church in this Diocese, in the choice of *Sponsors in Baptism*, that they should select persons who are regular communicants of the Church. (*Passed 1870.*)

13. *Resolved*, As the sense of this Convention, that it is the imperative duty of every member of this Church to respect and obey a summons to testify in the trial of a Minister.

15. *Resolved*, That in election of Trustees of the Diocesan Theological Seminary, the vote be taken by ballot.

APPENDIX IX.

*AN ACT of the General Assembly of South Carolina, entitled
"An Act to provide for the granting of certain Charters."
Approved February 20, 1874.*

SECTION I. * * * Any person desiring to
obtain a Charter, as provided by this Act, shall make appli-
cation for the same to the Clerk of the Court. * * *
Provided, That thirty days' public notice be given by the par-
ties applying for a Charter under the provisions of this Act,
by publishing notice of the same in one of the papers of the
County where the same may be granted. * * *

SEC. 3. CLASS II. When ten or more members of any
Church shall petition to the Clerk of the Court of the County
wherein such Church may be located, or is to be erected,
asking to be incorporated, the Clerk of the Court shall grant
and issue the same in the following form: * * *

